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SUMMARY OF NEWS.

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Politics of Europe.

No arrivals from England have taken place since our last; nor has the Vessel from France brought any public intelligence with which we were not made acquainted through the English Papers before. We have accordingly returned to the point from which we broke off abruptly on the last arrival of August Papers, in order to complete the Series of Parliamentary Proceedings during the last Session; mingling with this, a sufficient portion of Miscellaneous subjects to maintain the variety and utility that we always desire to preserve.

Mr. Abercromby.—The denouement of the Affair in which Mr. Abercromby was concerned took place on the night of the 12th of July in the House of Commons. That Hon. Gentleman appeared in his place, and received the injunctions of the House to take no step in his dispute with the Scotch Advocates. The suspicions of the House and of the country, it appears, were well-founded with respect to the course which Mr. Abercromby was pursuing: he was intent upon exercising "a vigour beyond the law" when his career was stopped. He could have expected no motion on the publications of the Scotch lawyers, from one so totally unconnected with him as Mr. Courtesy; and had called upon Lord Althorp, to attend him in the arrangement of the business in which he was engaged. The intended principal and his second saw at Ferrybridge what had taken place in the House on Tuesday evening, and knew that the officer was after them. It would have been ridiculous to proceed further, with the certainty that their measures must be cut short by the intervention of "the winged messenger." They therefore returned to submit to the order of the House. It was with very just feeling and good taste that Mr. Abercromby abstained altogether from speaking last night. The explanation of what had taken place came with the strictest propriety from his noble friend; and to that explanation we shall beg leave to refer the public.

The occurrence of such an event as this induces us to say a few words on the right claimed by the House to exempt its members from all responsibility to persons not being members, who think themselves aggrieved by expressions used within the walls of Parliament. That such a right is necessary to the freedom of debate, is, we think, obvious; but then, in order to be exercised in the utmost latitude, we think it equally obvious that Parliament should be purely chosen—that there should be no nominees of peers, no seats obtained by purchase. If all members of Parliament were, as they ought to be, freely elected by the voice of the people, they would be responsible to their constituents, at each dissolution, for whatever they might have said or done during the period of their sitting, and it would be unjust and cruel to subject men to a double responsibility. The very idea, under these imaginary circumstances, of challenging or provoking a member of Parliament to fight, would, we believe, cease to exist. As the case really stands at present, the exemption claimed will, in spite of all the House can do, be practically proportioned to the quantum of responsibility which the majority of its members owe to their constituents out of the House; and the authority of Parliament can carry it no farther. It is impossible, by rules, by standing orders, or even by laws, to control sentiment and feeling; and so long as there is a portion of that House elected, or rather deputed, to serve in Parliament,

otherwise than by the free voice of the people, its members will, to a degree commensurate with the imperfect constitution of the House, be *felt* to be personally responsible to other tribunals than those of the House itself for their parliamentary conduct. We say this in no justification, or even extenuation, of the sin of duelling: we simply argue the matter upon the principle on which things exist. We do not approve of that principle as lawful or Christianly. And how clearly does it result from this reasoning, that the privileges of the House would be strengthened by the purity of its election; and that the only sure way of increasing the authority of Parliament, and of giving it an influence over the minds of the people, would be to allow it to emanate more freely from the choice of the people.

Death from Military Flogging.—An inquest was held at York on the 22d of July, on the body of John Fornell, a private in the 2d regiment of Foot, who had been flogged at Hull, and within one week afterwards removed to the barracks at York, where he died on Friday week. The only witness examined on the 22d was a surgeon in the 2d Dragoon Guards, who said he believed the deceased had sunk under debility, which debility might have owed its origin to a three years' residence in the West Indies. He, however, acknowledged that when the man was removed from Hull, the weather was extremely hot, and that he must have been much jolted in the baggage-cart.

The inquest was adjourned till Monday, to allow time for the arrival of witnesses, but those witnesses having arrived on Friday week, the inquest was resumed on Saturday.

H. Waring, Lieutenant and Adjutant of the 2d regiment, deposed that said regiment was in the garrison at Hull in June, and on the 21st of that month the deceased was tried before a Court-martial, "for highly irregular and unsoldier-like conduct, in having in his possession a silver spoon or spoons, the property of the Officers' regimental mess, between the 1st and 14th of June, and offering to dispose of the same, knowing it or them to be improperly come by;" that the man was found guilty, and sentenced to receive 300 lashes; that the sentence being confirmed by the Commanding Officer, Lieut. Colonel Jordon, it was carried into effect on the 23d of June; that no more lashes were inflicted than the sentence authorized, and that the deceased was then sent to the hospital, which is about a mile from the garrison; that on the 27th of June the regiment marched from Hull, and arrived at York on the 29th; also, that the deceased rode from Hull to York on the baggage-cart, but walked from York to the hospital.

Mr. Alexander, the Surgeon of the 2d regiment, confirmed the above. Witness examined the back of the deceased at Beverley, *after the first day's march*; he then appeared to be doing well. *After the second day's march* he saw the deceased at Market-Weighton. He then complained of his back, and on examination found that a mortification had commenced, and that the deceased was labouring under a smart fever. The back of the deceased was dressed, and proper medicines were administered. The next morning the mortification had increased, but the fever had subsided. Witness, however, did not know any proper medical gentleman (meaning, we suppose, an army surgeon) under whose care he could leave the deceased, and he was therefore taken to York. The deceased complained of having received a hurt on a baggage-cart. The witness concluded

by acknowledging that the weather was extremely hot during the march.

Thus ended the evidence; and the Jury, after due consideration, returned a verdict—"That the deceased received 300 lashes; and that he died of the same, and of the fever, mortification, and debility arising therefrom."

On the first day of the inquest, one of the Jurymen went to see the body, then in a state of putrefaction, and described the bones of the back to be as clear of flesh as if they had been scraped with a knife.

New Law for the sale of Bread.—The new Act of Parliament for regulating the sale of bread is just published. The following is an abstract of some of its principal provisions:—

It enacts, that from and after the 29th of September next, no baker shall continue to make or sell bread in peck loaves, half peck, or quartern loaves, under a penalty not exceeding 10*l.* and not less than 40*s.*

Bakers are allowed to make bread of such weight or size as they please, and to sell it only by weight, under a penalty not exceeding 40*s.* French and fancy bread, or rolls, are exempt from this part of the Act.

Any baker selling bread not previously weighed in the presence of the party purchasing the same, whether required by the purchaser to do so or not, forfeits for every such offence a sum not exceeding 10*s.*

Bakers neglecting to keep scales and weights in their shops, or using false scales or weights, to be subject to a penalty not exceeding 5*l.*

Every baker or baker's journeyman, detected in adulterating bread, to be fined in a sum of not less than 5*l.* and not exceeding 10*l.* or, in default of paying such fine, to be imprisoned six months. The names of all offenders to be published in the newspapers.

The adulteration of corn or flour, or the selling of flour of one sort of corn for the flour of any other corn, to be punished with a fine of not less than 5*l.* and not more than 20*l.*

All bread made of mixed flour to be marked with a Roman M, under a penalty not exceeding 10*s.*

Millers, mealmen, or bakers, having any ingredients for the adulteration of meal or bread on their premises, to be fined 40*s.* and not exceeding 10*l.* the obstructing of any authorized search subject to a penalty not exceeding 10*l.*

Bakers not to bake bread or rolls on the sabbath-day; nor to bake pies, &c. except between the hours of nine o'clock in the morning and one o'clock in the afternoon, under a penalty of from 10*s.* to 40*s.*

Such are the principal provisions of this Act, which is to be in force for two years, and extends 10 miles round the Metropolis.

Bishop of Clogher.—It appears from a statement in the DUBLIN HERALD, that the unfortunate man Byrne, who was nearly whipped to death in Dublin for bringing a criminal charge against the Bishop, is still living, and that he was not sentenced to transportation. This paper adds, "he was found guilty entirely on the evidence of the wretch, whose theatrical attitude in rising and calling on the God of truth and justice to hear his words, while he pledged himself before his country, and on the Holy Evangelists, that he had been falsely accused, has not yet left the minds of numerous citizens who were spectators.—The sentence was two years imprisonment, and two or three floggings. The incarceration was fully completed, and under one flogging he bled until the last spark of life had nearly become extinct. When he had recovered, and was on the eve of getting a second flogging, a steward of the monster came to him, and offered a remission of the impending punishment, on the condition of Byrne's signing a written acknowledgment, of his having been guilty of slander and falsehood. Who, that was not prepared to die of the agonies of the rack, could refuse a signature under such circumstances? The poor creature, it may be

supposed, was not slow in putting his trembling hand to the paper and he was mercifully spared a punishment of which it was a thousand to one he would not have survived the infliction."—The above journal also says, that the Bishop of Clogher was not only a Dignitary of the Irish Church, but a Member of the Society for the Suppression of Vice, one of the Board of Education, a Bible Distributor, and a staunch Hater of Popery.

London, Wednesday, August 14, 1822.—Flogging.—Our readers may recollect, that at the time Bianey, the unfortunate private in the 2d regiment of foot, shot himself in our barrack, we made some remarks on the practice of military flogging, so disgraceful to the British nation, and so disgusting to behold and to reflect upon. We then thought fit to observe, that military floggings had been both severe and frequent in our barracks, within the twelve months previously to that time, clearly meaning to infer, that the 2d regiment had had frequent recourse to, what is in our estimation, a brutal and horrible punishment. We are sorry to be brought back to this subject by the death of another unfortunate fellow in the same regiment, and whose death was occasioned by flogging.

But be it not supposed that because the Jurymen on the inquest at York had never before seen the bones of a man's back cleared of the flesh by military flogging, that such horrible spectacles are extraordinary in our army. If 300 lashes left this man's back in the state described, what must have been the state of men who have received 6 or 700, which we have seen given, and then a few days after brought out to receive the remainder, or as much more of the sentence as could be safely inflicted—and probably brought a third or fourth time, until he had received his 1000 or greater number of lashes? We cannot conceive that any punishment more shocking or more cruel is practised upon the Blacks in any quarter of the world.

We are satisfied the highest discipline might be kept up without flogging. In truth, those regiments in our service that practise it least, are invariably regiments of the highest character. Punishments are inflicted on men to deter others from committing the like offence; but the military law is so vague, or rather so comprehensive, particularly the last clause of the Articles of War, that it is next to an impossibility for the best soldiers to say, on Monday morning, "I will so conduct myself as not to be tied to the halberds, and flogged, before Saturday night,"—many of the offences comprehended in the sweeping clause *Unsoldierlike Conduct*, being of so trivial a nature that a soldier is never safe, if he is not on the best terms even with the corporal of his company.—*Brighton Chronicle.*

Summer Assizes.—Exeter, August 1.—Sealey v. Moore.—This was an action to recover damages for the seduction of the Plaintiff's wife—Captain Sealey was in the Bombay artillery, in which also Captain Moore served. The Plaintiff in 1812 married Miss Mary Ann Price, "a young lady," the counsel said, "of considerable personal beauty, and of mind and accomplishments sufficient to win and retain the affections." In 1819, the health of Mrs. Sealey and of her three children being such as to render a change of climate necessary, they left India for England, and it was during the voyage home that she became acquainted with Captain Moore, who was also a passenger. On their arrival in England in August 1819, Mrs. Sealey took lodgings at Exeter, where the defendant also hired apartments as her cousin; and, after various removals, always together, the Defendant took a house near South Molton, where they lived together without restraint. In December 1820, they suddenly went to France, under circumstances which left little doubt that in Mrs. Sealey's absence she had been brought to bed. They shortly returned from France, and had been living together ever since.—Witnesses having been heard in proof of these statements of counsel, Sergeant Pell made some remarks in defence, denying that the fact charged had been proved, and that the evidence of a discarded servant was not to be taken. He also commented on the conduct of Captain Sealey, in sending his wife from abroad, a young solitary being, a native of India, and a stranger to England, without a guide, a servant, or friend to protect her.—Mr. Justice

Barrough, in his charge to the Jury, considered the guilt of the Defendant as amply proved, and intimated to the Jury, that if they did not give heavy damages, they would not do their duty as guardians of the public morals.—After a quarter of an hour's deliberation, the Jury returned a verdict for the Plaintiff—damages, 1000L.—Sir Thomas Acland was the foreman of the Jury.

August 2.—John Chapman was tried for the murder of his wife, to whom he had been married only nine months. He had good reason to doubt her fidelity, and the morning of the catastrophe she had gone through a sham marriage ceremony with one Wm. Robinson. Being told that his wife was walking in the field with Robinson, he took a gun (not knowing, he said, that it was loaded) in order to frighten him, and followed them into the field. He desired his wife to go back: she refused: he fired the piece, which contained small shot, and she instantly fell dead.—Several witnesses deposed to his agony of mind, and that he had been very affectionate husband.—The judge said, the Jury were to consider whether the prisoner was in such a state of mind at the time as to know what he did; for if he were, the misconduct of his wife would be no justification of the act.—Verdict, Manslaughter.—Chapman was sentenced to one year's imprisonment and hard labour in the House of Correction.

Emigration.—Extract of a letter from Mr. R. Flower, Albion (Illinois,) April 30, 1822:—"We are going on very well, more especially if we consider that this time three years there were on this spot only two or three log cabins, and about a score of inhabitants. I little that our small town, since built, and its vicinity, would have, in so short a time been so flourishing. We have now established Societies for friendly debates, Musical Societies, an Agricultural Society, and a sufficiency of Balls, Festival Meetings, &c. A few days since a Freemason's Lodge was instituted. The ceremonies at similar institution, in England I never attended, but being invited, with my family and friends, and being informed it was principally a religious service, we were present with our band of music, &c. The Society, I find, is a Christian Society, for the relief and benefit of the brotherhood from all parts of the world. An excellent discourse, or oration, was delivered by Dr. Shoeler, M. D. of Vincennes, in which the knowledge and worship of God, the love of his son Jesus Christ, the relative and social duties, and more especially love to the brotherhood, were admirably enforced. We chose suitable hymns from Aspland's Collection. Our music was pronounced the best performed on this side the mountains! The master of the Vincennes lodge officiated in his full robes of scarlet and white, with purple sash, and a mitred cap of variegated colours: the other officers were in habits somewhat, similar. Excellent addresses were delivered to the different officers. The habits were grand and imposing; they appeared to be in great measure of Jewish extraction, and since adopted by the Church of Rome; but to me, I confess, appeared inconsistent with the simplicity of Christian worship. The audience consisted of between two and three hundred persons, and about eighty of us afterwards dined together, and spent the day very pleasantly. What a contrast between this *wilderness*, three years ago, and its present state."

The Earl of Portsmouth.—The following are stated to be facts respecting the mysterious departure of the Earl of Portsmouth from Edinburgh: Lord and Lady Portsmouth had for many months resided in that city, and her Ladyship being in a delicate state of health, and in the family way, had put herself under the medical management of Dr. James Hamilton, jun. as her physician and accoucheur. His Lordship never left his Lady, and uniformly evinced the most conjugal attention and affectionate solicitude for her, and seldom quitted the room, except to take a walk or an airing, and paying a morning visit to Mrs. Norton, of Abbey Hill, a relation of his first Lady.—On the morning of his Lordship's departure he breakfasted with his Countess, and left her about one o'clock, in perfect good humour, saying he should soon return, and would take an early dinner with her at 3 o'clock. He was soon after seen passing the Royal Hotel, from which a son of Mrs. Norton joined his Lordship, and

after a short conversation, they both got into Mr. Norton's coach and drove off, and were soon followed by Mrs. Norton's chariot, with post horses, in which was a person who called himself Colonel Cook; overtook the coach on the road, where they all got into Mrs. Norton's chariot and drove off on the London road, and, it since appears, arrived in Surrey, after having travelled 440 miles in 51 hours. The Noble Earl, it seems, had not made the least preparations for the journey, not even a single change of apparel.

Island of Ascension.—It is known, that upon the evacuation of the Island of St. Helena, by the King's troops, a detachment of the Royal Marine Forces, under Major John Campbell, was sent out to take possession of, and garrison the almost barren Island of Ascension. The following extract from a Letter, with which we have been favoured, will therefore be read with interest, as it describes the present state of the Island, and its well-appointed small bands of protectors.

Ascension, July 5, 1822.—"When we arrived from England we found every thing in such a horrid state, that made us quite unhappy; but Adm. Lambert having very considerably complied with all our requests, in supplying us with Drays, Mules, Harness, Wood, Lime, Pitch, Tar, &c. we now go on extremely well. With respect to military duty we have, and are able only to perform, very little, being obliged to keep all the artificers constantly at work at their own departments. Then the getting down of the water, from the spring nearly five miles off, and collecting and carrying thistless and grass for the mules, upwards of three miles over the rocks and stones, on men's shoulders, require the services of a sergeant and six privates. The gardens are up near the top of the highest mountain on the Island, and to cultivate them, and to look after the Pumpkin Vines, require three more. Then we have a boat's crew, a cook, and servants: so that mounting guard is almost out of the question. The gardens are by no means productive; the most essential roots, such as potatoes, turnips, carrots, &c. do not return above one seed, and that of a bad quality. Beans, pease, cabbage, and other greens, no better; in fact, French beans, and small salads, are the only vegetables that do tolerably well, with the exception of pumpkins, of which we have a great abundance. We have plenty of wild Geese in the Island, but the parts they inhabit are so rocky, and in such deep ravines, that it is extremely difficult to get near them—Guinea fowls we have in plenty; but they are equally difficult to be got at; as are the wild Bullocks, which we much wish to rid, as they get among the pumpkins, and do us great mischief. We have attempted to hunt them, but have only killed two: although they may be struck with a ball or two, they do not fall. The climate is so hot, it is not possible for our men to follow them, and were they to kill them, they would become putrid in a few hours. Turtle we have had ever since Christmas until now: they begin to disappear, and we shall see them no more before the middle of December. St. Helens being open, but few ships touch here; not one regular Indiaman; a few Free Traders—Liverpool, Clyde, and London ships, which give us tea, coffee, sugar, and rice, in exchange for turtle; and they have also given us articles for the use of the Island, as spars, rope, and canvas, which we find very useful.—The Americans, French, and even the Dutch Vessels, behave uncommonly well to us. We are very well supplied with fish, periodically, that is, we sometimes have them every morning for a week, and then we do not see them more for ten days or a fortnight. They are called Cavallo—of from 10 to 20 lbs.—We catch them with a sort of boat-hook, while they are in chase of a small fry, which run up high and dry on the beach, and are picked up greedily by large Sea Birds. The climate here is by no means unpleasant; the mornings and evenings are delightfully cool; but, from half-past ten A. M. until three, the range of the Thermometer is from 84 to 94. No one is allowed to do any out-door work between these hours, which regulation has, no doubt, tended to preserve our health, we not having had a man seriously ill during the nine months of our residing here. The days are within half an hour of the same length throughout the year; the longest at Christmas, the shortest at Midsummer. The wind always blows off the

Land, never strong, and only varies from E. N. E. to E. S. E.—The sun rises about six and sets at the same hour—no thunder or lightning to be heard or seen.—The greatest annoyance we have, is almost a constant surf on the beach, sometimes for days together, so heavy that no boat can lay near it; there is not a smooth spot to be seen from one end of the island to the other.—This goes by the ship PARTRIDGE, just arrived, bound to London."

To the Printers of the Hampshire Telegraph.

The vital importance of water to life, induces me to forward a copy of Capt. Layman's communication to the Admiralty, on the subject of the letter you published from Ascension, that, by the extensive circulation of your Paper amongst Maritime persons, the mode of procuring a primary necessity in such situations may be generally known. To which was added a proposal—should the Lords of the Admiralty think proper, to effectually prevent Dry Rot, which, as is justly observed in your paper of December, 1810, "continues to be the destruction and the reproach of our Navy."

FACT.

July 23, 1822.

Having seen in the Portsmouth Paper (*THE HAMPSHIRE TELEGRAPH*) of yesterday, a letter from Ascension, stating that the party stationed at that Island procure fresh water from a spring nearly five miles off, and which is conveyed that distance over rocks and stones, on men's shoulders.—I deem it my duty to state, for the information of the "Commissioners for executing the Office of Lord High Admiral," that nature furnishes the means to obtain good fresh water on a sandy beach by *percolation*, which process, like the water spout and clouds, not only separates the saline particles from sea water, but divests that fluid of the bitter disagreeable taste, so as to render it more pure and free from earthy salt than river water; in corroboration of which, I completed the ship under my command with water so obtained, on the Malabar coast, when on my way from Bombay to China by the Eastern passage; and on my return to England by the Pacific, I watered by the same means in the Straits of Sassy, where the fresh water flowed and ebbed with the tide: and of the excellence of such water it may suffice to state, that I was 13½ months actually at sea, out of 15, and lost only one man, who was not in good health at coming on board. By this process of nature, the roots of the most valuable species of palm are enabled to extract fresh water from the sea for their support; indeed, the coconuts produced on low sandy islands overflowed by the tide are the best. And as these valuable trees are applied to so many useful purposes in the East, they might, with the melory tree (which is superior to the Bread fruit, be easily cultivated at Ascension should the Lords Commissioners of the Admiralty think it expedient.

From the ravages made by *Dry Rot* requiring 96 ships to be built to replace those that prematurely decay, and from being informed that the infection has spread to the MINDEN and other ships, constructed of Malabar teak, in consequence of the plan suggested by me in February, 1797, and which I had the honour to present, and it was approved by Earl St. Vincent in August, 1810. "Of the advantages that would result to Great Britain by building a ship of the line and frigate annually at Bombay," I avail myself of this opportunity to enclose the copy of a proposed Petition to the House of Commons, requesting to be informed if the Lords Commissioners have any objection to its being presented, although it may be too late in the present Session to accomplish the object, which might be at once effected, should their Lordships think proper.

W. LAYMAN,

Intemperance.—In a collection of tracts 'on the effect of spirituous liquors,' by an eminent living barrister, there is a paper entitled 'The Confessions of a Drunkard,' which affords a fearful picture of the consequences of intemperance, and which we have reason to know is a true tale. The following are a few disjointed paragraphs, but they read as connectedly as the entire original.

* J. W. Croker, Esq. Secretary of the Admiralty.

Of my condition there is no hope that it should ever change—the waters have gone over me: but out of the black depths could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavour of his first wine is delicious as the opening scenes of life, or the entering upon some newly-discovered paradise, look into my desolation, and be made to understand what a dreary thing it is, when a man shall feel himself going down a precipice with open eyes and a passive will,—to see his destruction, and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own self ruins:—could he see my fevered eye, feverish with last night's drinking, and feverishly looking for this night's repetition of the folly; could he feel the body of death out of which I cry out hourly, with feebler and feebler outcry, to be delivered—it were enough to make him dash the sparkling beverage to the death in all the pride of its mounting temptation.'

'Oh! if a wish could transport me back to those days of youth, when a draught from the next clear spring should shake any heats which summer suns and youthful exercise had power to stir up in the blood, how gladly would I return to thee, pure element, the drink of children, and of the child-like holy hermit!—In my dreams I can sometimes fancy thy cool refreshment purling over my burning tongue. But my waking stomach rejects it. That which refreshes innocence only makes me sick and faint.'

'Twelve years ago I was possessed of a healthy frame of mind and body. I was never strong, but I think my constitution (for a weak one) was as happily exempt from the tendency to any malady as it was possible to be. I scarce knew what it was to ail any thing. Now, except when I am losing myself in a sea of drink, I am never free from those uneasy sensations in head and stomach, which are so much worse to bear than any definite pains and aches.'

'At that time I was seldom in bed after six in the morning, I awoke refreshed, and seldom without some merry thoughts in my head, or some piece of a song to welcome the new-born day. Now the first feeling which beset me, after stretching out the hours of remembrance to their last possible extent, is a forecast of the wearisome day that lies before me, with a secret wish that I could have lain on still, or never awaked.'

Dr. Reid, in a treatise on *Nervous Affections*, advises that in endeavouring to reform a drunkard we shall tempt him by picturing the sweets of temperance, rather than terrify him by the miseries of perseverance in his habits. He recommends sudden, in preference to gradual, weaning.

'The habit of indulgence in wine is not more pernicious than it is obstinate and tenacious in its hold, when once it has forced itself on the constitution. It is not to be conquered by half-measures; no compromise with it is allowable; the victory over it, in order to permanent, must be perfect; as long as there lurks a relic of it in the frame, there is danger of a relapse of this mortal malady, from which there seldom is, as from physical disorders, a gradual convalescence. The man who has been the slave of intemperance must renounce her altogether, or insensibly re-assume her despotic power. With such a mistress if he seriously means to discard her, he must indulge himself in no dalliance or delay. He must not allow his lips a taste of her former fascination.'

Webb, the celebrated walker, who was remarkable for vigour both of body and mind, drank nothing but water. He was one day recommending his regimen to a friend who loved wine, and urged him with great earnestness to quit a course of luxury, by which his health and his intellect would be equally destroyed. The gentleman appeared to be convinced, and told him that he would conform to his counsel, though he thought he could not change his course of life at once, but would leave off strong liquors by degrees. "By degrees!" (exclaimed the other with indignation), "if you should unhappily fall into the fire, would you caution your servants to pull you out by degrees?"

MISCELLANEOUS.

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Lord Castlereagh.

Extracted from a Work just published, entitled *Napoleon in Exile*, by Barry E. O'Mara, Esq., late Surgeon to Napoleon Bonaparte, Ex-Emporer of France.

"He then spoke at length about the state of England, observing, that it was necessary not to yield too much to the people, or to allow them to think that it were conceded through fear. That perhaps the suspension of the *Habeas Corpus* Act, might, for a short time, be a proper step, as well as an army kept up to intimidate the *souscience*. 'But,' said he, 'I consider these to be only topical applications, which if used without general remedies, that should act upon the constitutional disease, might prove repellent and dangerous, by driving the complaint to nobler parts. England may be likened into a patient requiring to have his system changed by a course of mercury. The only radical remedy is that which will affect the constitution, that is to say, relieve the misery which exists. This can only be effected by procuring a vent for your manufactures, and by reduction of expenditure. Ministers setting the example themselves by giving up the sinecures, &c. This would contribute essentially to calm the public agitation. Had the Ministers come forward like men, at the opening of the Session of Parliament, and thrown up their sinecures, this, with the example set by the Prince Regent, would have quieted all tumults and complaints. The people, in expectation of experiencing something radically beneficial from so good a beginning, would have united, and time would have been gained to adopt measures to relieve the general distress. An exclusive commercial treaty for twenty years with the Brazil and Spanish South America, might still be demanded with success; or assist the colonies in rendering themselves independent, and you will have all their commerce. A war with Spain, if she refused to agree to your demands, would divert the attention of the public, employ soldiers and sailors, and a great portion of manufacturers. All your miseries, I maintain to be owing to the imbecility and ignorance of Lord Castlereagh, and his inattention to the real prosperity of his own country. Had Lords Granville or Wellesley been Ambassadors, I am convinced that the interests of England would have been consulted. What would those Englishmen, who lived one hundred years ago, say, if they could rise from their graves, be informed of your glorious successes, cast their eyes upon England, witness her distress, and be informed, that in the treaty of peace not a single article for the benefit of England had been stipulated! that, on the contrary, you had given up conquests and commercial rights necessary to your existence. When Austria gained ten millions of inhabitants, Russia eight, Prussia ten, Holland, Bavaria, Sardinia, and every other power, obtained an increase of territory, why not England, who was the main organ of all the success? Instead of establishing a number of independent maritime states, such as Hamburg, Stralsund, Dantzig, Genoa, to serve as entrepôts for your manufactures, with conditions, either secret or otherwise, favourable to your commerce, you have basely given up Genoa to the King of Sardinia, and united Belgium to Holland. You have rendered yourselves hated by the Italians and Belgians, and have done irreparable injury to your trade. For, although it is a great point for you, that Belgium should be separated from France, it is a serious disadvantage to you that she should be united to Holland. Holland has no manufactures, and consequently would have become a depôt for yours, from whence a prodigious influx would be kept up in the Continent. Now, however, that Belgium has been made a part of Holland, this last will naturally prefer taking the manufactures of her subjects to those of a stranger, and all Belgium may be called a manufacturing town. Independent of this, in case of any future war with France, Holland must join the latter through fear of losing the provinces of Belgium. People always consider the danger that is most imminent. They will reason thus:—'If we declare against France, we lose, directly, Belgium and our manufactures; if against England, what can she do? Blockade our ports, and effect disembarkations. We shall still have the commerce of the Continent, and shall have time enough to prepare ourselves. We must, therefore, declare for France.' It would have been much better that you should have given it to Austria, or why not have made it an independent country, and place an English Prince as Sovereign? Now let us see the state you are actually in. You are nearly as effectually shut out from the Continent, as when I reigned and promulgated the continental system. I ask you what peace dictated by me, supposing that I had been victorious, could have been worse in its effects for England, than the one made by Lord Castlereagh, when she was triumphant? The hatred which your Ministers bear to me, has precipitated them into an abyss. You recollect I told you some time ago, that I thought it bad policy to leave the English troops in France, and make Lord Wellington Commander-in-Chief. You now see the effect of it. Prussia denies entrance to your merchandise. What can you do? You can neither attempt to intimidate, or proceed to extremities, as Prussia could fall on Lord Wellington and his forty thousand men. While you retain your troops on the Continent, you will never be independent. Had you,

after the grand blow was given, when I was disposed of, withdrawn your troops from the Continent, you would have been independent; you would not have drawn down the hatred and jealousy of the continental powers, especially at seeing Lord Wellington Commander-in-Chief, and they never could have dared to shoot their ports against you. You could then have sent your ships, blockaded their ports, and have declared, 'if you do not permit my merchandise to enter, no other shall either go in or come out.' They would soon have listened to reason. Now, your hands are tied; your meddling in continental affairs, and trying to make yourselves a great military power, instead of attending to the sea and commerce, will yet be your ruin as a nation. You were greatly offended with me for having called you a nation of *Shop-keepers*. Had I meant by this that you were a nation of cowards, you would have had reason to be displeased, even though it were ridiculous and contrary to historical facts; but no such thing was ever intended. I meant that you were a nation of merchants, and that all your great riches, and your grand resources, arose from commerce, which is true. What else constitutes the riches of England? It is not extent of territory, or a numerous population; it is not mines of gold, silver, or diamonds. Moreover, no man of sense ought to be ashamed of being called a shop-keeper. But your Prince and your Ministers appear to wish to change altogether *esp. it* of the English, and to render you another nation; to make you ashamed of your shops and your trade, which have made you what you are, and to sigh after nobility, titles, and crosses; in fact, to assimilate you with the French. What other object can there be in all those cordons, crosses, and honours, which are so profusely showered? You are all nobility now, instead of the plain old Englishmen. You are ashamed of yourselves, and want to be a nation of nobility and gentlemen*. Nothing is to be seen or heard of now in England, but 'Sir John,' and 'My Lady.' All those things did very well with me in France, because they were conformable to the spirit of the nation, but believe me, it is contrary both to the spirit and the interest of England. Stick to your ships, your commerce, and counting-houses, and leave cordons, crosses, and cavalry uniforms to the Continent, and you will prosper. Lord Castlereagh himself was ashamed of your being called a nation of merchants, and frequently said in France, that it was a mistaken idea to suppose that England depended upon commerce, or was indebted to it for her riches; and added, that it was not by any means necessary to her. How I laughed when I heard of this false pride. He betrayed his country at the peace. 'I do not mean to say,' continued laying his hand over his heart, 'that he did it from here, but he betrayed it by neglecting its interests. He was in fact the enemy of the Allied Sovereigns. Perhaps he wanted to convince them that you were not a nation of merchants, by shewing clearly that you would not make any advantageous bargain for yourselves; magnanimously giving up every thing, that nations might cry, 'Oui how nobly England has behaved.' Had he attended to the interests of his own country, had he stipulated for commercial treaties, for the independence of some maritime states and towns, for certain advantages to be secured to England, to indemnify her for the waste of blood, and the enormous sacrifices she had made, why then they might have said, 'What a mercenary people; they are truly a nation of merchants; see what bargains they want to make;' and Lord Castlereagh would not have been so well received in the drawing room?

'Talent he may have displayed in some instances,' continued the Emperor, 'and great pertinacity in accomplishing my downfall; but as to knowledge of, or attention to, the interests of his own country, he has manifested neither the one nor the other. Probably for a thousand years such another opportunity of aggrandizing England will not occur. In the position of affairs, nothing could have been refused to you. But now, after such romantic and unparalleled successes; after having been favoured by God and by accidents, in the manner you have been; after effecting impossibilities—I may say, effecting what the most sanguine mind could never have entertained the most distant idea of, what has England gained?—the cordons of the Allied Sovereigns for Lord Castlereagh!'

'When,' continued Napoleon, 'a nation has been favoured to such as yours has been, and that misery exists in that nation, it must be owing to the imbecility of the Ministers. The transition from war to peace cannot explain it. It is of too long a continuance. Had I been the English Minister, or had the Minister been possessed of common sense, and not blinded by vanity, or one who would not have allowed himself to be duped by the attentions of Kings and Emperors, you would have been rich, the seas covered with your ships, and your manufacturers would have been wealthy and flourishing. Lord Castlereagh will be an object of reprobation for the nation and for posterity.'

* This he said in English, as well as the words marked with commas, which follow.

† This conversation was communicated by me, in 1817, to official persons.

Imperial Parliament.

HOUSE OF LORDS, THURSDAY, JULY 11, 1822.

The House met at a quarter before five o'clock.

The Middlesex County Rates' Bill was read a third time and passed.

The Charge on Pensions' Bill, the Loan Bill, the Growing Produce Bill, and some other Bills, were read a second time.

The Register Office (Scotland) Bill passed through a Committee, and was reported without amendment.

The adjourned debate respecting the King's Silver in Wales was, on the motion of the LORD CHANCELLOR, in consequence of a letter from the Marquess of Lansdown, who was unable to attend, further postponed till Wednesday.

The Juries' (Scotland) Bill was, on the motion of the Earl of Lauderdale, read a second time, and committed for Monday; the debate on the Bill to be taken on that stage; the Lords to be summoned.

With reference to the Grand Juries' Presentment (Ireland) Bill, which stood for a third reading, the Earl of DUDLEVILLE stated that he had objections to the Bill, which he should enter into whenever it was decided to bring on the discussion of it. There was no doubt that great grievances existed, from the facility with which sums were voted without investigation by Grand Juries in Ireland, but this Bill had carried reduction so far, that the public officers would be unable to perform the duties of their offices.

The Earl BATHURST suggested Wednesday for the discussion of the Bill.

Lord HOLLAND thought it would be expedient to have the Report of the Committee of the House of Commons upon this subject.

The LORD CHANCELLOR presented a Petition against the Bill from the Deputy Clerk of the Crown of the Connacht Circuit, stating, that he should be unable, if the Bill passed, to execute properly the duties of his office.

The Earl of RODEN hoped their Lordships would pause before they passed this Bill, which required very deliberate consideration.

The third reading was fixed for Wednesday.

Adjourned till to-morrow.

HOUSE OF COMMONS, THURSDAY, JULY 11, 1822.

The SPEAKER counted the Members present at four o'clock, when only 32 being in attendance, he declared the House adjourned to this day.

HOUSE OF LORDS, FRIDAY, JULY 12, 1822.

The Scotch Register-office bill was read a third time, and passed. The following bills were committed, viz.: —The salt of bread regulation bill; the churches' act amendment bill; the excise licenses bill; the five per cents. repayment bill; the loan bill; and the Irish prisons' laws bill. —Adjourned.

HOUSE OF COMMONS, FRIDAY, JULY 12, 1822.

The Sheriff of London appeared at the bar, and presented the petition of the Lord Mayor, Aldermen, and Common Councillors of the city, stating that the bill before the house relative to the orphans' fund had been introduced without their knowledge or sanction, and praying that it might not pass into a law.

Upon the motion of Mr. Alderman WOOD the petition was ordered to be referred to the committee on the bill.

The leather duties' reduction bill, the temporary advances to Ireland bill, and the English and Irish salt duties' repeal bills, passed through committees, and the reports were directed to be received on Monday.

The Scotch spirits drawback bill was read a third time, and passed.

THE LATE QUEEN'S SERVANTS.

Mr. BROGDEN brought up the report of the committee upon the resolution proposed by the Chancellor of the Exchequer, for granting pensions to certain of her late Majesty's servants.

Mr. HUME gave notice, that when the bill should be brought in, he would propose a clause, providing that the pensions should not be paid out of the consolidated fund, but should be placed upon the pension list, as vacancies might occur.

A few words passed across the table between Mr. GREENFELD, the CHANCELLOR of the EXCHEQUER, and Mr. CALCRAFT, which were inaudible.

Dr. LUSHINGTON felt it to be his painful duty to express his deep regret that the pecuniary consideration which it was proposed to grant to the late Queen's servants was not also extended to those persons who had served her Majesty in high and confidential offices. He found that all those individuals who had filled high offices, and had received testimonials of her Majesty's regard for the manner in which they had discharged their duties, were wholly passed by the Chancellor of the Exchequer. He did not know upon what principle the right honourable member proceeded. He (Dr. Lushington) knew that many of the individuals who had been deprived of their salaries had been reduced to a state of great privation. Such, too, had been the unfortunate state of the Queen's circumstances, that it was found to be impossible to pay many of the salaries which had accrued during the life-time of her Majesty. It certainly appeared very hard that persons who had served their royal mistress faithfully during a period of six or eight years, now that all prospect of preferment was destroyed should be left to fight their way through the world. It was not agreeable to British justice, nor advantageous to royalty itself, upon a general view of all the circumstances of the case, to make such a marked distinction as was now proposed between the treatment of the confidential servants of an unfortunate Queen and the usual attendants of one who lived all her life in prosperity.

Mr. LOCKHART objected to the pension of £600, to Mr. Sicard as being too large.

The CHANCELLOR of the EXCHEQUER observed, that by granting that pension to Mr. Sicard, Government would only carry into effect the intentions of her late Majesty, who during her life had bestowed it upon that attendant.

Mr. LOCKHART said he would not object to the pension if it were paid out of her Majesty's personal property, and not out of the public money.

Dr. LUSHINGTON defended the propriety of the proposed pension to Mr. Sicard, and again expressed his regret that Lady Anne Hamilton and other persons who had held confidential situations near her late Majesty, should receive no compensation for their services.

Mr. S. WORTLEY said, he believed it to have been the usual practice upon the demise of a Queen, to pension not merely her menial servants, but also all those persons who had held high situations near her person. He could see no reason for departing upon the present occasion from what had always been the customary course of proceeding. (hear the Chancellor of the Exchequer made an observation). He understood the right hon. gent. now to say, that those persons who had held high offices from the late Queen, were not constant in their attendance upon her Majesty. But if they were absent from their duties, it must have been by the permission of the Queen, and did not form a ground for depriving them of compensation. He would recommend the persons who were excluded from the proposed grant to lay their claims before Government.

Mr. BROUGHAM expressed his concurrence in the sentiments which had been expressed by the honourable member for Yorkshire (Mr. Wortley). He (Mr. Brougham) was not without some information upon the subject; for he remembered that he had formed one of a committee, of which the hon. member for Yorkshire was also a member, for inquiring into the proper amount of pensions to be granted to the servants of Queen Charlotte. After a most minute examination, that committee made a report which was not more liberal than just, both with regard to the interests of the parties and the country. The resolutions which were found upon that report were more liberal than those before the house, since they included, in addition to the menial servants, all other persons who had been in attendance upon the Queen, with the exception of those who held the very highest offices. All persons of the middle class, such as ladies of the bedchamber, maids of honour, and the chamberlain, were certainly included. Mr. Sicard, who had been alluded to by an hon. member had been long in attendance upon the late Queen, having been placed in her service by the King when her Majesty lived in Carlton house. Some of her Majesty's attendants had been in her service nearly 50 years.

The CHANCELLOR of the EXCHEQUER moved for leave to bring in a bill pursuant to the resolutions.

Mr. S. WORTLEY said, that when the bill should be introduced, he should feel it his duty to move an amendment for extending remuneration to all the servants of her late Majesty.

Mr. HUME thought that some inquiry should take place upon the subject. He could not agree that it would be proper to grant pensions to all her late Majesty's servants. He thought it was necessary to make a distinction between those who had and those who had not been constant in attendance upon their late mistress. He would oppose any general measure.

Mr. BROUGHAM thought a committee ought to be appointed to inquire upon the subject.

Dr. LUSHINGTON said, that being acquainted, as he was, with the circumstances of her Majesty's household, he could declare that there were not above six individuals, in addition to those included in the resolutions, whom he would think it necessary to recommend to the house as requiring compensation. These were principally ladies, who had, to their inconvenience and detriment, continued faithful to her Majesty during all her persecutions, standing by her through good report and evil report.

Mr. WYNN said there was no precedent for the course proposed by the hon. member for Yorkshire.

Leave was then given to bring in the bill.

THE LOTTERY BILL.

Mr. BROGDEN brought up the report on the lottery bill.

Mr. H. G. BENNET and Mr. MORSE reprobated the bill.

Mr. RUMÉ wished the Chancellor of the Exchequer to state why he did not open a Government office for the sale of lottery tickets. The Government, it appeared, originally sold the tickets for 10s. each, which were afterwards retailed by the contractors at 10s. each. If the right honourable gentleman did not choose to sell the tickets himself, he might establish an office for that purpose, and place it under the superintendence of the Society for the Suppression of Vice. He was sure that nothing could more properly come under the observation of that body.

The report was read, the resolutions agreed to, and the bill was ordered to be read a third time on Monday.

The Court of Exchequer's sitting bill was read a second time, and ordered to be committed on Monday next.

LONDON BRIDGE.

Mr. DAVIES GILBERT brought up the report of the committee on the London waterworks. He said that the report related to the removal of the London waterworks, which was preliminary to the speedy taking down of London-bridge, which was so long disgraceful and dangerous to the citizens of London, and erecting in its place one which he hoped would be worthy of this great city.

MR. ABERCHOMBY'S ATTENDANCE.

Mr. COURTENAY rose and said, that it having come to his knowledge that the hon. member for Caine (Mr. Abercromby) would be in his place in the course of the evening, he wished to take the earliest opportunity of calling the attention of the house to the course which most necessarily follow what they had already done. It was, he thought, quite obvious that the view of the house in declaring the papers which he had submitted to them to be breaches of privilege, which indispensably required their notice, was intended to show that what they had so declared to be an infringement of these privileges, must not be taken up by any individual who may feel himself aggrieved; but should belong to the house to adjust and determine. (*Hear, hear.*) Here the honourable member for Caine was no doubt led to conceive himself personally interested, but it was the business of the house to take care that that honourable member's conception, be it well or ill founded, must not lead to the consequences which they apprehended when they made the order of Tuesday. (*Hear.*) The course always taken in such a case as this was, when any honourable member became placed in such a situation as the honourable member for Caine, and exposed to operation of personal excitement, the house uniformly took care that an injunction should be laid upon him without delay—that he was not to presume to make a personal matter of that which involved their important privileges, and that he should not take personally a single step further in such an affair. In the two cases which he found upon their journals similar to the present, they had enjoined the honourable member by name not to make matter of personal quarrel of that which it was their duty to deem a breach of privilege; and on the occasions to which it alluded they used direct and plain language to the hon. member, for he was told by name, not upon any account to take or send any challenge growing out of any paper of transaction which they conceived to be a breach of their privileges. He knew not that he could now proceed better than by reading the order which the house had made last Tuesday for the honourable member for Caine to attend his place forthwith, and by then submitting a resolution consonant to what was the practice in similar cases, manifesting the direct and unanimous feeling of the house, by which it became imperative upon the hon. member to abide. He had shaped his resolution according to two precedents which he found in their journals: one was in 1675, in the 9th volume; and the other, the case of Sir Wm. Meredith, in 1709. His resolution was, "that this house enjoin Mr. Abercromby not to accept or send any challenge which may arise out of any quarrel or paper which the house hath declared to be a breach of privilege." (*Hear, hear.*) The first thing to be done was for the Clerk to read the order of Tuesday.

Mr. WYNN rose, and seconded the resolution.

The Clerk then read from the journals the following record of the proceedings which took place in the house on Tuesday, the 8th instant,

touching that business:—"Complaint made to the house of a printed letter signed John Hope, and addressed to the Honorable James Abercromby, a member of this house, taking notice of a speech made by the said member in his place in this house; and also of a letter signed W. Mousie, and addressed to the editor of 'the Courier' newspaper, published therein on Monday, July 8, containing a correspondence between the said W. Mousie, and the said hon. James Abercromby, in relation to the same speech in breach of the privileges of this house:—the said printed letter and the said newspaper were delivered in at the table, and certain passages in the said printed letter were read."

"Resolved, nemine contradicente, that the said printed letter is a breach of the privileges of this house."

"Ordered, that the hon. James Abercromby do attend this house in his place forthwith."

The SPEAKER.—If it should so happen that that hon. member to whom this order relates be in town, of course he will deem it his first duty to attend in his place; and further I beg to suggest, would it not be necessary to have the order officially communicated to him in some way?"

Mr. COURTENAY then moved, "that Mr. Speaker do communicate the said order to Mr. Abercromby in his place."—Agreed to.

While several members went forth to introduce Mr. Abercromby, who was in attendance in the lobby,

Mr. FORBES rose, and said he thought it would be far more convenient for the interest of the public business, to which it was the duty of the house to attend, and infinitely more satisfactory to gentlemen themselves, were hon. members not to say anything in their places which they would not be ready to say out of them. He also begged leave to suggest, that whenever such unfortunate occurrences arose as this, it would be better that gentlemen who felt themselves aggrieved should take some other means of redress than that afforded by the public press.

Mr. BROUGHAM wished some other member of more importance and influence in that house than he could pretend to be, had felt it his duty to notice what had just fallen from the honourable member opposite (Mr. Forbes.) Sure he was that any observation more directly calculated to frustrate the effect of what the house had already unanimously done, could not have been imagined than that just made by the honourable member. (*Cries of "hear," from both sides of the house.*) He hoped that such was not the intention of the honourable member, and that he did not mean to take this opportunity of setting himself up against the unanimous feeling and judgment of the house upon this occasion, but of one thing he was quite sure—that if the honourable member had such an intention, he hardly knew any possible means by which he could have better promoted it than by making the observation which he had just delivered and flinging out to them such an allusion. It was as if any thing which his hon. friend, the member for Caine (Mr. Abercromby), had said on the occasion alluded to, could by any straining of its construction, or possible understanding of its import, justify the steps which had been elsewhere taken in consequence of it. (*Hear, hear.*) He would appeal to the candour and accuracy of memory of the noble marquis opposite, and ask him if he recollect any case in which an honourable member, who, with a due regard to his public duty, was compelled to become a public accuser, had conducted himself with more considerate decorum. This, be it recollect, was not the case of a gentleman dealing out random charges, calculated to give pain to, and imply the condemnation of others, without giving the individuals the power of explaining or defending the conduct upon which he animadverted—it was not such a case, but the very reverse of the opposite of it. His learned friend had brought a charge against particular individuals for the purpose of placing them upon their defence, and he called upon the house to afford them that opportunity. (*Hear, hear.*) And in his (Mr. Abercromby's) mode of discharging that important duty, if the hon. member (Mr. Forbes) had attended to him as minutely as he had done, he was confident he would agree with him in saying, that as nothing could exceed the distinguished abilities which characterised his hon. and learned friend's speech, so nothing could exceed the temper and gentlemanly tone of his remarks. (*Last cry of "hear."*)

Lord BIRKING and Mr. FORBES were on their legs at the same moment, when

Mr. HOLME SUMNER rose to order, and suggested the propriety of hearing the honourable member in explanation, which would perhaps have the effect of preventing the discussion from being protracted. (*Hear.*)

Mr. FORBES, in explanation, begged to assure the house that his observation was meant to be entirely general, and not specific. He should be sorry indeed if any thing which fell from him could have the effect of weakening the impression which the house intended to convey upon this occasion. Nothing was farther from his intention than to apply his observation to the present case. (*Hear.*)

Mr. BROUGHAM said he rejoiced at having given the honourable member an opportunity of making so handsome and candid an explanation. (*Hear.*)

Lord BINNING said that he certainly understood the honourable member's observation as being a general one, and not in the sense in which it was taken by the hon. and learned gentleman opposite. He should say nothing upon the general matter, for it was not his purpose to take this opportunity of entering into it; but he rose merely to protest against being concluded by any thing which had occurred from stating his opinion when the proper occasion came for stating it, and particularly to protest against any thing which was calculated to prejudge the case of those individuals who would in the course of a few days have to answer at the bar of that house for the part they had taken.

Mr. ABERCROMBY having entered the house,

The SPEAKER rose, and said, "Mr. Abercromby, it is my duty to communicate to you, certain resolutions adopted by this house on Tuesday the 9th instant, and also in the present evening. On Tuesday last, upon complaint being made to the house of a printed letter signed John Hope, and addressed to you, a member of this house, taking notice of a speech by you in your place in this house; and also of a letter signed W. Menzies, and addressed to the editor of the COURIER newspaper, and published therein on Monday, July the 8th, containing a correspondence between the said W. Menzies and you, in relation to the same speech, in breach of the privileges of this house; the said printed letter, and the said newspaper, were delivered in at the table, and certain passages in the said printed letter were read. Whereupon the house resolved, *nemine contradicente*, that the said printed letter is a breach of the privileges of this house, and further ordered that the said W. Menzies do attend this house on the 17th of the present month, and also that you do attend in your place forthwith. On this day the house have come to the following resolution, that Mr. Speaker do, in the name of this house, enjoin Mr. Abercromby not to accept or give any challenge in any quarrel which may arise out of such paper as the house have declared to be a breach of privilege."

Mr. ABERCROMBY bowed to the Speaker, and resumed his seat.

Lord ALTHORP then rose and said, that having been the person whose advice and assistance was asked by his hon. and learned friend (Mr. Abercromby) relative to this transaction, he felt the responsibility he had incurred, and perhaps the house would permit him to explain why his hon. and learned friend had not earlier attended in his place in obedience to the order which had been made for that purpose. (*hear, hear.*) His hon. and learned friend had left town before that order was applied for, and had followed him (Lord Althorp) into Northamptonshire, and thereby incurred some delay. As soon as they met, they pursued their course to the north as fast as they could, and upon arriving at Ferrybridge information reached them of what had taken place in that house on Tuesday last. Feeling that under such circumstances it would be quite impossible for them to accomplish any object which they had in view, and also as the order directed by that house to be served on Mr. Menzies rendered it still more impossible to accomplish that object, he advised his hon. and learned friend to obey the order of that house as promptly as possible, even though it had not been formally served upon him, (*loud cries of "hear" from both sides of the house.*) He advised him without delay to return and take his place in pursuance of the resolution of the house. He was anxious to state this for the purpose of showing that no unnecessary delay had taken place, either in his honourable and learned friend's returning to his seat, on being apprised of what had occurred, or leaving town in the first instance in pursuit of his original intention. This explanation he owed to his honourable friend, and he should not trespass further upon the attention of the house. (*hear, hear.*)

Here the subject was dropped.

EAST INDIA SUGARS.

Mr. FORBES presented a petition from certain persons who were interested in remittances from India, praying that the house would not impose any further restrictions upon East India sugar.

Mr. BERNAL hoped a day would be fixed for a timely discussion upon this subject.

Mr. MONEY complained of the injurious monopoly which affected the commerce and manufactures of the natives of India.

Mr. BRIGHT denied that there was any such monopoly as that described by the hon. member. He condemned the object of the petitioners, and said that ruin had been already inflicted upon the natives of India by the introduction of British cottons, to the detriment of their own fabrics, and the sugar arrangement would complete that ruin. It was said that the sugar of the East Indies ought to be encouraged as being the growth of free labour. The contrary was the fact, and no where could be found a more degraded slavery than that which attached to that class in India.

Mr. HUME entered his protest against what had been said by the hon. member (Mr. Bright), and would confute his whole statement when the proper time for discussion arrived.

The petition was then laid on the table.

Mr. BENNET presented a petition from the inhabitants of a parish in Somersetshire, on the subject of licensing a particular house in their neighbourhood.

Mr. PEEL was prepared to justify the magistrates in revoking the particular license alluded to.

The petition was laid on the table.

Mr. DENISON presented a petition from the inhabitants of Croydon against the retail of beer bill.

Mr. BROUHAM said he would, when the question came to be discussed, clearly establish the justice of the measure.

After a few words from Mr. DAWSON and Mr. MONCK, the petition was ordered to lie on the table, and to be printed.

SOUTH AMERICA.

Mr. LENNARD rose for the purpose of observing, that as the motion connected with the question of privilege was now understood to stand for Wednesday, the 17th instant, which was the day that his own motion had been fixed for, relative to the production of certain papers regarding the intention of his Majesty's government to recognize the independence of those republics that had recently been erected in South America, he would beg to postpone bringing this subject forward, until Tuesday the 23d of July.

ALIEN BILL.

Mr. LENNARD then presented a petition from a large number of very respectable inhabitants of the town of Ipswich, in Suffolk, against the Alien Bill. The petitioners, with whom on this subject he (Mr. Lennard) entirely concurred, expressed their hearty dissent from a measure which they conceived to be so repugnant to British feeling, and so hostile to the British constitution. They set forth that they viewed with alarm the attempts of Government to renew the alien act, which they viewed at a dangerous and oppressive innovation; and finally, they prayed that the said bill might not pass into a law.

Ordered to lie on the table, and to be printed.

SHEPTON MALLET PRISON.

Mr. HUME had been requested to present a petition from Philip West and Martha his wife, of Shepton-Mallet, in the county of Somerset. He (Mr. Hume) begged leave to premise, that he was perfectly unacquainted with either of the parties, and indeed the petition itself had remained in his possession for six weeks, by mistake. He had supposed it to be a copy only, whereas it was in truth the original. As the allegations which it contained reflected seriously on the management of the prison at Shepton Mallet, he had felt it his duty to make some inquiries in that quarter with respect to their truth; and he had by him the information of four or five persons who were confined in the same prison at the time to which these allegations referred. This information certainly corroborated the matter of the petition; and he had been induced to put the Secretary of State in possession of a copy of the documents, in order that that right honourable gentleman might, if he should think fit, investigate the affair. The petitioners stated, that their son, Isaac West, was some short time since committed to the prison of Shepton-Mallet for setting a wire for the purpose of taking a hare; that he was then in the prime of life; that on his admission into the prison he was made to wash out his own ward—a practice he (Mr. Hume) understood to be usual, and to which he by no means meant to object, though he decidedly objected to what followed—and that his hair was cut close off, and his head washed in cold water, by reason whereof, the said Isaac West, the son of the petitioners, contracted a very severe and dangerous cold; and that though it was made known to the prison keeper that he required instant medical attendance, 30 days elapsed before any medical aid was administered; and that by that time West's malady had arrived at such a height that he died in a few days afterwards. The petition added, that the coroner of the district, who was a relation of the gaoler's, happening to be at hand, was requested to hold an inquest on the body of the young man, and refused to do so.

Mr. Secretary PEEL had made every possible inquiry into the circumstances of this case, and although one or two minor points remained unascertained, the result of these inquiries had been most satisfactory. The honourable member for Aberdeen had introduced a petition which complained, and the honourable member appeared to think, complained with reason, that on the admission of this young man into the prison, his hair was cut close off, and his head washed in cold water. Cleanliness and the preservation of health, it had long since been found, rendered these operations indispensable to the health and comfort of prisoners generally. As to the death of this individual, he (Mr. Peel) had seen a certificate from a respectable surgeon, stating that, immediately after West's reception into the prison, he drank a considerable quantity of liquor, that it had gradually operated to produce his death.

After a few words from Mr. HUME, Mr. DAWSON, and Mr. G. BENNET, the petition was laid on the table.

ASIATIC DEPARTMENT.

— 473 —

Friend of India.

ON THE NATIVE CHARACTER, PARTICULARLY AS NOW EXISTING IN BENGAL.

From the Ninth or Last Number of the *Friend of India*.—Quarterly Series.

In our attempts to seek the welfare of the natives around us, we are too apt to feel disengaged by a view of their present character. Finding them now in a high degree given up to almost every vice, we are scarcely able to form an idea of what they are capable of becoming hereafter; and hence are ready to conclude, that every attempt to raise their character will be altogether vain. This, however, is by no means a wise mode of reasoning, and scarcely a fair one. To have formed an estimate of the British character for the present day from a view of our ancestors, when surrounding their shapeless image in some deep wood, and propitiating it by numbers of human victims confined in their wicker inclosure, would scarcely have led us to a full view of the British character as disclosed at the present day. Indeed when we view these ancient islanders, almost without clothing, living in woods instead of towns, and destitute of the slightest knowledge of letters, we are almost ready to exclaim, Can these have been our ancestors? And may not the natives of Bengal in some future age, look back on the present race with feelings and emotions of the same nature?

In forming any thing like a correct estimate however, of what the native character may become in future, it is absolutely necessary that we endeavor to separate such qualities in their present character as are adventitious, the effect of their present system of idolatry although now become almost a second nature, from those which are merely physical, the effect of situation and climate. The former may be changed; the latter from their very nature, must remain, whatever be the degree of new principle infused into their minds. Such a discrimination will do much towards enabling us to form a correct idea of what the natives may become, when that pure system of doctrine and morals which is indisputably intended to bless "all the nations of the earth," shall be enthroned in their hearts.

In pursuing this attempt however, we must be undervoided as confining ourselves wholly to the natives of Bengal. How far these observations may apply to the inhabitants of the southern, or the more western provinces of British India, we shall not venture to say. They may apply to them scarcely at all, or they may apply with almost equal force; but this we must leave wholly to the judgment of our readers, to which we also submit those few imperfect strictures on the character of the inhabitants of Bengal.

Respecting these, we apprehend it will be pretty generally acknowledged, that in their conduct there is now visible almost a total absence of moral principle; that neither dishonesty, falsehood, nor impurity, is at all foreign to their present character; and that if among even the harmless rustics of the country village, there be found the entire absence of either of these vices, it arises rather from accident, than from the prevalence of moral principle. Dishonesty, or falsehood, or impurity, does not happen to be their mode of seeking self-gratification; the temptation to the absent vice is not strong, or the disadvantages which would attend it are so great, or so immediate, as far to outweigh the gratification which might result from its indulgence. This, as far as our knowledge of them has extended, has formed their only restraint to the indigence of vice. We have never yet found any one of them unacquainted with Christianity, who has restrained himself from indulging in any vice from the consciousness implied in, " thou, God, seest me."

Thus circumstanced, it is not wonderful that all the vices incident to minds weak and timid by nature, should be found in the natives around us. They are the proper and legitimate fruit of their idolatrous system. Were they not to indulge in them, they must be superior to the common race, of mankind, surrounded as they are by teachers who allow all this to be compatible with the regular worship of their imaginary deities, and having continually before their eyes in their songs and popular poems, all these vices exemplified in the actions of the gods whom they are taught to worship. With these in a weak mind however, will be naturally united, a certain degree of dissimulation and hypocrisy. Such is the nature of dishonesty, falsehood, and impurity, that there are few to be found who can bear for these vices to appear in their true form and size, however much they may love them. A native servant who may practise fraud, will feel quite unwilling that it shall be known. He fancies it necessary from time to time to cover what he does, by acts of deception. Another who steadily practices lying, is unwilling to be known as a liar; and hence vainly strives from time to time to cover his falsehood from the view of those whom he fears by the addition of other falsehoods. Thus a habit of dissimulation and hypocrisy is created, which gradually extends through the whole of his conduct, and gives it altogether a character of habitual deception, ready to be exercised the moment it is deemed in any way advantageous as covering actions

already done, or as tending to secure objects connected with any slight degree of profit.

Further, as mere gratification is the chief object of desire, the extreme heat of the climate in India disposes weak and timid minds to seek it in sloth and inaction, particularly if there be no moral principle reigning within, to counteract their influence. This may be traced in some degree to physical causes. In a hot climate, it is impossible that action can be continued for so long a time as in a cold one; rest therefore, as it is more needed, is far more earnestly desired, and in its enjoyment seems far sweeter, than it is in Europe. This trait may often be seen even in the habits of children in India. For a child in Britain to be constrained to retire to bed at four or five in the afternoon, would in general be felt as a severe punishment, particularly in the summer season. With many children in India this would be felt as no punishment at all; it would rather be deemed a gratification; and till habits of activity be firmly rooted in the mind, there is need of a watchful eye over some children to prevent their throwing themselves down on their bed, even in the midst of a summer's day. Rest and inaction then, being thus sweet, it will be no wonder that native servants and others, void of a sense of duty and given up to self-gratification, should indulge therein to such a degree as to neglect their duty to their employers, and even to their own families and relatives. Yet in their thus indulging themselves in sloth and idleness, a certain degree of shame is felt, or at least a kind of unwillingness that this should be known in its full extent to their employers or those whom they fear; and this in their opinion, furnishes new occasion for dissimulation, in attempting from time to time to conceal this part of their conduct from the view of those whose good opinion they wish to preserve.

To this love of ease and inaction may be traced another feature in their character, an astonishing degree of mental imperfection relative to those parts of knowledge which are within their reach. In the present state of Bengal their means and opportunities of acquiring knowledge are exceedingly limited; and what they even profess to learn is little indeed. To gain that little in any respectable degree however, a certain portion of vigor and activity of mind is absolutely requisite; and if this be not exerted, even the common elements of knowledge can be obtained only in a very imperfect manner. Such is really the case with perhaps the greater number of natives in this country at the present time. If they can write at all, each character, to say nothing of orthography, is made in so irregular and indistinct a manner, that comparatively few of them can read what is written by another, and some of them can scarcely wade through what has been written by themselves, after any lapse of time. If they have learned to read, they can seldom read five words together without stopping to make out the syllables, and often scarcely two, even when the hand-writing is legible. The case is precisely the same with their knowledge of figures. What little they learn in their own schools of this nature, is retained so feebly, that with the exception of aircars and others, to whom the hope of immediate profit overcomes idleness itself they are ignorant of figures to a degree of which a European can scarcely conceive.* This imperfection extends even to their circles of learning. Among these are undoubtedly to be found men of superior minds, who has philologists would bear a comparison with any among our western lovers of philology. But this is far from being the case with the generality of brahmans, or even of those who are trained up to learning from their earliest youth. With a very great part of these, their Sanskrit learning is little more than a name. They have committed to memory perhaps a portion of that which tends to form the Indian classic scholar; but they have never applied it in a manner necessary to render it the foundation of philological knowledge; and hence their acquisitions even in their own learned language, are almost beneath contempt. This trait in their habits therefore, gives such an appearance of ignorance and feebleness of mind to the natives, in general, that we can scarcely avoid identifying it with the whole of their character.

It will also be readily allowed, that *courage* and *daring boldness*, are by no means the characteristics of the natives of Bengal. The heat of the climate and their indolent habits, are unfriendly to that firmness of nerve and that temperament of body, which may in some degree be termed the material from which bravery and courage are formed. Instead of this, there is a natural softness or mildness about them, which is itself highly pleasing, and which they are not likely ever to lose. However much we may be annoyed therefore, by their secret pilfering and petty thefts, it will be some time at least before we shall fear to walk the streets or the suburbs of the city in the evening, on account of single native highway robbers. This is certainly a great happiness: no man could travel singly fifteen miles from London at any hour of the night with that perfect freedom from fear relative to robbery and murder, which he may enjoy in passing at all hours of the night from the metropolis of India to any place within twenty, or possibly fifty miles round. Yet there is quite as vigilant and efficient a police kept up in London,

* Even a pundit has been known to write 1765 thus, 10007000000!

as there is in Calcutta. From this absence of physical and mental courage however, flows another trait in their character not highly favorable. It leads them to fear others; and this fear, when connected with the absence of moral principle, is too apt to lead to a certain abjectness of mind, which expresses itself in cringing and flattery to a high degree. As they have so little hope of obtaining their object at any time by force, they attempt to disarm others by abject submission, and to win them to their purpose by that extravagant flattery, which is the sure mark of a weak and abject mind.

With all this weakness of nature and mildness of disposition, however, they unhappily do not manifest an equal degree of compassion and pity for the distresses of others; they have on the contrary a large share of that unfeeling cruelty towards those who are completely in their power, which has been so often described as almost the constant characteristic of a pusillanimous and cowardly mind. For this it is not difficult to account. Possessing as they do so little of physical or mental courage, they feel little hope at any time of subduing an enemy by force. Hence when once the object of their fear lies prostrate and helpless before them, they feel a desire to crush him wholly, that he may never fill them again with terror.

On the same principle is it, that insult and cruelty are often indulged towards one whom perhaps they dare not destroy. The mind, so much accustomed to fear an enemy, feels extravagant joy when accident effects that, to which they feel their courage and strength quite incompetent; and unless excessive joy be tempered with principle and reason, it will manifest itself in acts of exultation and cruelty towards the fallen object of their dread; not to say that a certain unworthy pleasure may be felt in revenging on him now fallen, the anguish experienced through the terror with which he formerly filled them. This accounts for the savage and unworthy delight with which, when the head of Ciceron was brought before her, Fulvia pierced with a bodkin the tongue of that great master of eloquence, who had so often made both her and Antony tremble while he lived. Hence also, few things can be more distressing than for a European to be left in the hands of native officers who may have little fear of being called to account for their treatment of him; a case which both humanity and wisdom require to be avoided at all times, as far as may be consistent with the impartial administration of justice.

Nearly allied to this, is another trait in their present character, too notorious to be passed over in silence. This is, their want of humane feelings towards the brute creation, their own countrymen in distress, and even towards their own relatives. That this is really the case, needs no proof. The cruel manner in which they often treat the patient bullock which they use as a beast of burden,—their suffering their own cows, notwithstanding the veneration they pretend for this animal, often to perish in the winter for want of food, furnish sufficient proof of their want of feeling respecting the brute creation. Their inhumanity towards their own countrymen is sufficiently evinced by their suffering one of them in a state of want or disease, easily to perish before their eyes, if he should not happen to be one of their relatives, or friends, or at least one of their own division of cast; and above all by their seeing a boat full of their own countrymen, who perhaps a few hours before had been bowing before the same log of wood with themselves, sinking before their eyes, without making the least attempt to save them; a sight which those Europeans who reside on the banks of the river have often the distress of witnessing. But their unfeeling conduct towards their sick and dying wives and even towards their aged parents when in a state of disease, is sometimes shocking in the extreme. Of this an instance occurred some years ago in a village near Serampore. An aged father brought by his children to the river side to die, after having been there for some days, contrary to their expectations recovered and went home again. His unfeeling children, instead of rejoicing that he was spared to them a little longer, so tormented him by their jeers and scoffs, because he did not die when carried to the river side for that purpose, that weary of his life, the old man at length went out and put a period to his mortal existence by hanging himself on a tree near the public road.

For this want of humane feeling in those whose disposition appears so gentle and mild, it is not easy to account, except on the ground of the absence of all sense of moral obligation, and of the mind's being given up to self-gratification. In every age and country it has indeed been found, that an entire devotion of the mind to pleasure and self-gratification, has extinguished every feeling of pity and compassion towards others. Those imperial monsters, Caligula, Nero, and Heliogabalus, who immersed themselves so deeply in sensuality and debauchery, were at the same time among the greatest monsters of cruelty that Rome ever beheld. On the contrary, that bravery and nobleness of mind which cause a man to despise hardship, and to rise superior to every difficulty, generally fill him with sympathy for the sufferings of others.

Such then is that estimate of the present native character, which the experience of more than twenty years has constrained us to form; and in giving which we are not conscious that we have overcharged it in any one instance. It now remains that we endeavor if possible, to as-

certain, what part of it is merely the effect of the dreadful system of idolatry which has prevailed in India for so many ages; and what part of it arises so fully from natural causes, that it must remain even when they come under the strongest influence of moral principle. And this we trust a little consideration will enable us in some degree to accomplish.

In our view then, it must be evident on the face of things, that no prevalence of the highest moral principle in their minds, can ever make any physical alteration in their natives of Bengal. They never will possess that firmness of nerve, that natural courage and bravery, to be found in the nations of Europe, particularly our own. It is impossible to lead of the labor which it cost the ablest Roman generals, from Caesar to Agincula, although seconded by troops which had triumphed over all other nations, to subdue a handful of half-naked islanders, without perceiving in these our ancestors, the germ of that natural courage and bravery, which, seconded by the resources of the mind, have under providence raised Britain to its present rank among the nations of the earth. But this strength of nerve, this physical courage, can never be imparted to the natives of Bengal. Christians, pious, sincere, temperate, and amiable, they may become; but Britons in courage and mental strength, they never will be. Nor will they ever be able alone, to preserve their independence against their own western and southern countrymen. Were the protection of Britain to be withdrawn, to their countrymen on their own borders, they would be like a ripe fig falling into the mouth of the eater. This is a destiny from which, if ever bereft of British aid, they will never be able to preserve themselves, unless these neighbors themselves should become too upright and just ever to attempt their subjugation.

Still however, while their timid and mild disposition will ever remain the same, the infusion of an efficient moral principle into their minds, of that fear of the living and true God which cleanseth the heart, will make a total alteration in their character. It will at once render them upright in their conduct, faithful and sincere in their communications, and pure in their morals. Dishonesty, falsehood, and impurity, with their attendant vices dissimulation and hypocrisy, so far from any longer forming distinguishing features in their character, will entirely disappear. Some time may be necessary before this becomes the public and fixed standard of morals among them as it is in Britain, till which time it must be obvious, that while the public opinion is not decidedly against these vices, the restraint on the native Christian mind must be reduced to the power of moral principle alone. There can be little doubt however, that the tone of public morals will be gradually fixed among the natives in Bengal; and that this will be wholly on the side of uprightness, sincerity, and purity, as it now is in Britain.

In these circumstances their mildness of disposition, instead of being done away, will be improved in a high degree. The gospel of Jesus Christ has tamed the fiercest savage, and rendered him gentle in mind and amiable in his deportment. It follows of course therefore, that if it will not add natural firmness to the Hindoo character, now so mild, it will refine this mildness of disposition, and transform that into moral principle, which has hitherto been chiefly physical habit; while it will purge it from that spirit of flattery and meanness, by which it is now so much degraded. That faithfulness and sincerity in all their intercourse with others, which the influence of moral principle will certainly secure, will also tend to inspire the mind with a certain degree of boldness; while the fear of God reigning in the mind, will dispel all that servile fear of man, which "bringeth a snare," and which often leads to meanness and flattery even in men naturally courageous. Under the influence of moral principle therefore, while they retain all the timidity and mildness of their natural disposition, it is impossible that they should not become amiable in their manners, sincere and upright in their conduct, and highly estimable in their general character.

Nor will that want of feeling relative to the distresses of others, be any longer visible. When self-gratification is dethroned as the ruling principle and the love of God and man shall reign in their hearts, they will quickly feel that they are members one of another. Love to each other as christians, will naturally teach them to sympathize in each other's distresses; and pity towards their countrymen yet remaining in the darkness of idolatry, will become a leading principle in their minds. Even their realizing the worth of the soul, the awfulness of eternity, the certainty that "it is appointed unto man once to die and after that the judgment," will communicate an interest to death which they have never yet realized, and of consequence to all those distresses which lead thereto. Of this they are now void. The doctrine of the Metempsychosis has a dreadful tendency to harden the heart against the distresses of others. When delusion has so blinded the mind as to persuade it, that death is merely a prolongation of our existence on earth under some other shape, death is divested of all its interest, and bodily distress of nearly all that tends to excite compassion. This delusion however, the sacred Scriptures will entirely dispel; and in thus enlightening the mind, it will restore to death its due weight and solemnity, and to the heart compassion and pity for human distress.

The influence of moral principle will also tend to arouse them from that state of mental indolence into which they are now sunk. It is universally acknowledged, that the want of an object set before it, robs the mind of all its vigour, and causes it to sink into a state of lethargy and sloth, which often effects the body itself. This however, is the present state of the bulk of the natives around us. While the means of knowledge they now possess are so scanty, they have in general no object before them to urge them to the acquisition of even this scanty portion. A shoodra (and these form the bulk of the population,) is forbidden to know. The grammar of the classic language current throughout the whole of India, and in which is shut up almost every treatise on science which India can boast, is forbidden to read; and his knowledge if he secretly gain any, is imputed to him as a crime. Hence, as every thing like respect and distinction in society arising from information, is interdicted to him, no object remains but the acquisition of wealth to a small number, and to the rest which form the great mass, sloth, inactivity and sensual gratification of the lower kind. Christianity however, will dispel all this, almost as by a charm. The mental field which the Holy Scriptures instantly open to a Native mind, is invaluable, considered merely as an excitement to mental activity; and the doctrine so fully taught in them, that every man must give account of himself to God, and that if he blindly rely on any teacher, however wise and learned, it is at his own peril, will tend in its very nature to stir them up to search the Scriptures for themselves, and to create a degree of mental activity to which they have hitherto been entire strangers. The effect of this on their powers both of perception and judgement, if the Scriptures be duly given them, must soon be evident in their mental improvement, and in the sound and just ideas which they will form respecting their former definitions and the important facts brought to their knowledge in the sacred Scriptures.

Something of this nature appears in an address to his countrymen drawn up a few months ago, in the name of his Christian brethren, by a native young man about twenty-one, who having a brother in Serampore College and several youthful companions, no doubt conversed occasionally with them on the subjects which his letter embraces, but who received therein not the least European aid. He is the brother of a man of the Writer cast who embraced Christianity many years ago; and on coming to see him some years after, he, feeling a wish to remain with him, procured employment in the printing office at Serampore, and applied himself in his leisure hours to the perusal of the Scriptures. The consequence of this was, that about a year ago he made an open profession of Christianity by being publicly baptized. As this letter was drawn up by him without the assistance of any European, it seems valuable, not so much on account of any depth or acuteness in its reasoning, as for the plain common sense which it breathes, and its furnishing a specimen of the ideas which a native mind is capable of forming from perusing the Scriptures with an honest and good heart. In the letter itself indeed, there are evident traits of its being a native performance; for while a European Christian would not have applied the passages of scriptures quoted therein, precisely as this native youth has done, he would not on the other hand have thought of exactly the same arguments, which he has laid before his countrymen. We will therefore take the liberty of submitting it entire to our readers, merely interspersing it with such brief remarks as may appear necessary to elucidate the scope of the arguments it contains.

To the Moosoolmans and Hindus in Bengal. Shree Sebuk-ram, Ram-kumar, Soroop-Chandra Deb, Komula-kanta Mitra, Ruppa, Ramtontu Ghose, Roop-chand-sau and other Bengalee Christians, respectfully address this letter.

Beloved and respected countrymen, we formerly followed the same way of religion which you now follow; but we are now become the followers of the Lord Jesus Christ, and it is our desire to acquaint you in a few words with the reasons why we have embraced this way. This we are induced to do from the wish to shew you, that we have not embraced Christianity through any desire for worldly gain, nor because we were of all degraded in our own cast, nor with any sinister view whatever. In this letter therefore, we will briefly lay open to you step by step, the ideas which, weighing with our own minds, induced us thus to become Christians, in the hope that you will so far oblige us, as candidly and impartially to weigh them yourselves.

I. We will first mention a word or two relative to discerning the truth, and then advert to other particulars. You can easily perceive, esteemed countrymen, that when it is dark, we need the light of the sun in order to discern the various material objects which surround us; in like manner is divine light requisite to enable us to discern the real nature of spiritual objects. Further, as when the sun is gone down, the world remains in total darkness till it rises again, so until our minds be enlightened by the true knowledge of God, we remain totally immersed in the darkness of ignorance and sin. As the soul however, is far more precious than the body, the darkness of the mind is far more dreadful in its effects, than is natural darkness. The body with all that concerns thereto, endures only for a short time; but the mind, the

soul, endures throughout eternity. Farther, as a traveller in a strange country, who through the dreadful darkness of the night may have lost his way and gone into some by-path, full of thorns and stumbling blocks, and infested with lions, tigers, buffaloes, and other beasts of prey, being overwhelmed with dread through his being thus lost in a wilderness, is filled with unspeakable joy when the morning sun bursts forth suddenly upon him, dispelling all his fears and enabling him to regain the right road — so those who have been wandering in the dreadful darkness of ignorance, ought to rejoice exceedingly when divine light breaks in upon their minds, and entirely destroys the darkness of ignorance and sin. Further, should any person after the sun is risen, close his own eyes, and insist that the sun is not risen, this would not in the least degree invalidate the fact, that the sun is then actually shining. In the same manner, after God has caused the light of his Holy Word to shine forth, should you, closing the eyes of your own minds to exclude its light, affirm that the Sacred Scriptures have not thus poured forth their light around you, this could by no means disprove the fact that God's word is now actually enlightening this country. Beloved and esteemed countrymen, we formerly wandered encompassed with gross darkness; but through God's goodness we have at length been unexpectedly favored with the light of his sacred word; and, to our unspeakable joy, have found and chosen the right way."

After having thus introduced the subject, this young man proceeds to describe what he and his native fellow christians had actually discerned, through their being thus favored with the light of the Holy Scriptures.

2. Having, beloved countrymen, thus obtained the Holy Scriptures, we have by their help been able to trace our corrupt and depraved nature to the fall of our first parents; for we are descended from them. We have hence also seen, that in our former system of idolatry, there is no way wherein sin can be possibly removed. Without a due atonement indeed, it is impossible that sin can be taken away. But the Lord Jesus Christ, the Lord of heaven and earth, having, to take away our sins, laid aside his glory and takes on himself a human body, hath come into the world and offered himself a sacrifice in human nature, and thereby made a complete and perfect atonement. And he hath promised that whoever shall firmly believe in his death as the atonement for sin shall obtain everlasting life. Having therefore carefully weighed all this, we being exceedingly afraid on account of our sin, have trusted in the death of Jesus Christ for salvation, and have publicly embraced Christianity."

After having made this simple yet full declaration of his faith in Christ as the Saviour of men, this young native writer proceeds to examine the nine incarnations held by his countrymen; and shows them that no one of these even pretended to make atonement for sin.

3. Should any one among you, esteemed countrymen, enquire, if you believe in the nine incarnations mentioned in the shastras, and thereto add alms-deeds, meditation on your deities, and the devout service of your gooroo, can you not obtain salvation by these? In reply we thus examine the matter; In the first incarnation Narayana assumed the form of a Fish, for the sake of performing his promise; — in the second he assumed that of a Tortoise and upheld the earth; — in the third he assumed the form of a Boar; — in the fourth that of a Man-lion to destroy an asura; — in the fifth that of the dwarf Hanum, and possessed himself of Patala; — in the sixth he appeared as Pooroos-rama, and destroyed the Kshettryas; — in the seventh he appeared under the name of Rama to destroy Ravana; — in the eighth he as Krishno destroyed the giant Kungsha; — in the ninth he became Bodhi and established Buddhism. Weigh, esteemed countrymen, these nine incarnations thus briefly laid before you. Among all these there is no one intended to take away sin; they were all intended for far different purposes. There can therefore be no hope of salvation, from relying on any one of these incarnations. We therefore have renounced all trust in these; and, respected countrymen, if you will carefully weigh them, you yourselves may easily perceive how incapable they are of bestowing salvation."

The dependence of the Native mind however is far more fixed in the Gooroo, or Spiritual Teacher, than even on those incarnations. These Gooroo's are all brahmans, who constantly declare themselves to be the gods of the shoodras; and while the services yielded them, that of prostration at their feet, &c. is real adoration, more dependence can scarcely be placed on God himself, than is reposed in the Gooroo relative to salvation. That one mortal should ever have been able thus to represent himself to another, is almost a phrenomenon even in the annals of superstition itself. Though the word "Gooroo" signifies little more than a teacher; yet the ideas suggested to an English reader by the term "Teacher," fall so far below those attached by the Hindu to the term "Gooroo," that unless said word may sound in an English ear, we feel constrained to retain the latter word here, in order to do justice to the subject. The manner in which this Native youth has met this extravagant trust in the Gooroo, is quite peculiar to

* I believe that the word "Gooroo" is nearly equivalent in force to the Hebrew term Rabbi—W. Carey.

the native mind; a European, though he might have chosen better arguments, would not have thought precisely of these.

"4. Perhaps some of our esteemed countrymen imagine, that humbly serving at the feet of the Gouroo, is certainly the path of salvation. This indeed is true;—but this gouroo must be the Supreme Brahmo. Let us refer you for proof to the following sentence. 'He alone is the true Gouroo, who, dispelling the shades of ignorance and darkness by divine knowledge, opens the eyes of the mind.' If this be the case, how can a man become the life-imparting Gouroo to another, his fellow-creature? The Supreme Brahmo alone, therefore, is the true Gouroo. The Lord Jesus Christ, ever glorious, is to sinners the Gouroo and Saviour. He enlightens the mind by divine instruction. He gives the Holy Spirit; and, dispelling the darkness of the mind, discovers to the soul its own sinfulness, and enables it to discern the way of salvation. He, taking away the love of sin, bestows a holy mind. He having borne in his own body the burden of our sins, gives rest to the soul of the sinner; and by Him is the mind renewed and prepared for holiness. Further, through the fall of our first parents, all mankind having become sinful and liable to death both temporal and eternal, Jesus Christ, becoming the sinner's Surety: by laying down his own life has paid the dreadful debt of sin: and as a criminal pardoned is brought forth out of prison, so surely does he deliver the sinner from the prison of sin and death. He alone then is the Gouroo worthy of being relied on for salvation;—and he who does not make him his refuge and hope, forsakes the true Gouroo of men.

"Moreover as all men have precisely the same nature, one man can never be the Gouroo of another; even as the Scriptures say, 'Be not ye called Gouroo, for one, your Lord alone, he is the Gouroo, and all ye are brethren.' How can the blind shew the way to the blind? How is he, who is himself bound, able to set others at liberty? How can he become the surety for another, who is himself overwhelmed with debt? How shall he who is himself a slave to his appetites and passions, deliver others from their power? How can he who is dead, raise others from the dead? He who himself lives in all sin, can never become to others the teacher of holiness. The Lord Jesus Christ alone, therefore, is the Gouroo of men: to those who walk in ignorance and darkness he gives heavenly light, and in coming to him sinners obtain a holy mind. Deceivers who love filthily incre, teaching doctrine contrary to truth, create darkness and delusion of mind for the sake of their own gain. Hence men who hearken to them, instead of obtaining salvation, are drowned in perdition; even as the Holy Scriptures say, 'He who is a hireling and not the owner and lord of the sheep, whose own the sheep are not, seeing the wolf coming, fleeth, and the wolf cometh and devoureth the sheep.' Jesus Christ therefore, O beloved and esteemed countrymen, is the only true Gouroo. He manifested humility by even washing his disciples' feet; and stands forth manifestly declared, the true Gouroo of all. They who to secure their own gain, teach false doctrine, and forbid men to hear the doctrine of Jesus Christ, aim at nothing but the exaltation of their cast, their own honor as Gouroos, and the increase of their gain. But Jesus Christ the Supreme Gouroo, hath laid down his life for sinners. All mankind therefore, ought to worship and serve him; for thus also can they obtain eternal life and everlasting blessedness.

"5. Wherefore, esteemed countrymen, if you carefully weigh these things, you may easily perceive that those whom you deem your instructors, worship idols, and neither worship the true God themselves, nor suffer others to worship Him; for if any do worship Him, they forbid them. To obtain the wealth of their followers they constantly inculcate this maxim, 'to the gouroo all ought to be given, and through this men's minds become hardened in wickedness, as it leads them to think, 'If I give my wealth to my gouroo, my salvation is fully secured.' This is a most dreadful delusion. Divine wisdom, divine instruction, the doctrine which produces real piety and virtue, are to be found only in the Sacred Scriptures; and their doctrine is, 'Blessed are the poor in spirit; for theirs is the Kingdom of heaven. Blessed are those that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth.' O beloved countrymen, this doctrine is suited to the wants of all men. Respecting it we might here enlarge abundantly; but if you will peruse the Sacred Scriptures, you will there find the whole."

In the next paragraph this young man meets the doctrine of his countrymen that aims and meditation on their particular deities, will secure salvation to them, a doctrine of which they are exceedingly tenacious.

"6. You imagine, esteemed countrymen, that by gifts to the deities the brahmans, and the poor, by meditating on your peculiar deities, and acts of this nature, you will do good works, through the merit of which you will be able to obtain salvation. How is this possible? You may easily perceive that both heaven and earth are God's: and that He gives to all men every thing they possess; he satisfies their every want. His favor can never be obtained with the dooree grass: with fruits and flowers, with gifts of gold and silver. To offer to Him these things by

way of securing his favor, is a thing which reason itself must ridicule. God must be worshipped in spirit and in truth; even as the Holy Scriptures declare, 'God is a spirit; and they who worship him, must worship him in spirit and in truth.' Moreover the very nature of man is corrupt and sinful; hence all his deeds of self-righteousness have sin for their root. By a man's own deeds therefore, he can never merit salvation. But if, deeply burdened with a sense of his own sin, any man take refuge in Jesus Christ, he at once obtains full and complete salvation. Let us then treat you, beloved countrymen, to reject all these vain contrivances of men, and, becoming the worshippers of the one true God, give up to him body, mind, and spirit, no longer trusting in any thing you call relative to salvation."

Having thus invalidated their objects of trust, and treated them to embrace the only Saviour of men, the young man proceeds to remove their mistaken ideas that to embrace Christianity is really to become of another nation; an idea from which even British Christians seem scarcely free, some imagining that to assume English names must form a part of Christianity, and others, that the English dress would surely make the natives something like Christians, not reflecting that the English dress is almost as foreign to the costume of the Saviour of men and his Apostles, as to that of the Hindoos.

"7. Should any among you imagine, respected countrymen, that we have forsaken our cast, our on kindred, and former friends, for the sake of gain: we reply, that with a view to one kind of gain indeed we have forsaken all these; but not for the sake of any earthly gain that we have already obtained, or in any way expect. It is with a view to spiritual gain alone that we have forsaken all, even for the sake of obtaining eternal bliss hereafter. Nor ought you to imagine that in becoming Christians we have changed, all our national or domestic customs. This we have by no means done; we have only forsaken as much of them as appeared sinful and against reason. Hence it is not true that we have become Feringees or Portuguese, as some unjustly term us. We, having obtained divine instruction, have embraced the way of salvation; and of the customs of our own country, we have forsaken such as are contrary to the word of God. In the religion and worship of our country we found no way of salvation; and have therefore placed our whole trust on the Lord Jesus Christ.

"Nor in the eyes of the wise and candid will it form any objection to this way of life, that we have received it from persons born in another country; for it is acknowledged by all, that by means of those from a distant country, God has conferred on us great blessings of a civil nature. The honor and renown which flow from country, or race, or wealth, or possessions, however, are all transitory and perishing; they do nothing whatever towards eternal salvation; and if for the sake of these perishing things we plunge our imperishable souls into eternal misery, what will it profit us at last? Let us treat you then, beloved countrymen, not to destroy your immortal souls for the sake of things so short-lived as are cast, race, wealth, and all earthly possessions. Stay no longer in the darkness of ignorance and sin; but speedily enter that glorious light which God has now poured forth on Bengal. Freely to impart to our countrymen the salvation we have received, constitutes our highest and most earnest desire; and it is our constant prayer before God, that every month in this country may celebrate the name of the Lord Jesus Christ, every tongue confess to him, and every knee bend before him in humble and grateful adoration.

"Should you, beloved countrymen, carefully consider the way God has now made known to you that you may be saved, and become the real followers of the Lord Jesus Christ, trusting in his name; you will experience in your own minds joy to which you have hitherto been entirely strangers, joy which nothing will ever be able to take away."

CALCUTTA BAZAR RATES, FEBRUARY 3, 1822.

	BUY SELL
Remittable Loans,	Rs. 23 0 23 0
Unremittable ditto,	14 2 13 14
Bills of Exchange on the Court of Directors, for 12 Months, dated 30th of June 1822,	26 0 25 0
Ditto, for 18 Months, dated 30th of April, 1822,	25 0 24 0
Bank Shares,	6200 0 6100 0
Spanish Dollars, per 100,	206 0 205 0
Notes of Good Houses, for 6 Months, bearing interest, at 5 per cent.	
Government Bills, Discount,	at 3-8 per cent
Loans on Deposit of Company's Paper, for 1 to 3 months, at 3-8 per cent	at 3-8 per cent

BANK OF BENGAL RATES.

Discount on Private Bills,	4 8 per cent.
Ditto on Government Bills of Exchange,	3 8 per cent.
Interest on Loans on Deposit,	5 0 per cent.

ASIATIC DEPARTMENT.

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Death of Sir Henry Blosset.

The Monday's Edition of the JOURNAL being invariably printed on the preceding Saturday, our Paper of yesterday did not include the melancholy intelligence of Sir Henry Blosset's death, which took place about 9 o'clock, on Saturday Evening.

The Bell of the Cathedral, which is tolled only on the death of persons of distinction, announced this event to the Inhabitants of Calcutta early on the Sunday morning; and in the course of the day Cards were issued, stating that the interment of his Remains would take place in the Church Yard of the Cathedral, at a quarter past seven on the morning of Monday; and at a later hour in the evening, the following Order was issued in a GOVERNMENT GAZETTE EXTRAORDINARY:—

FORT WILLIAM; SUNDAY, FEBRUARY 2, 1823.

The GOVERNOR GENERAL IN COUNCIL notifies to the Public, with the deepest regret, the demise of the Hon'ble Sir HENRY BLOSETT, the Chief Justice of Bengal, on the night of Saturday last.

The GOVERNOR GENERAL IN COUNCIL advertizing to the distinguished character of the Deceased, and to his eminent qualifications for the high office of which he had so recently assumed the charge, is persuaded that the Inhabitants of this City will participate in the concern which he feels on this most distressing event, and will cordially concur with them in the desire that every practicable degree of respect to the memory of the late Chief Justice should be manifested on the occasion.

It is accordingly requested that the principal Officers of Government, both Civil and Military, will attend at the interment of the late Chief Justice, and that every other demonstration of respect and attention suited to such a Ceremony be observed on the day appointed for the Funeral.

By Command of the Honourable the Governor General in Council,

G. LUSHINGTON, Acting Chief Secretary to the Government.

On the morning of yesterday, the Corpse was conveyed with every mark of honor and respect that could be shown to, the remains of the Deceased, from the Court House to the Church Yard of St. John's Cathedral. Minute guns were fired during the ceremonial of interment, and volleys of small arms were discharged over the grave, the Procession to which was attended by a vast concourse of persons desirous of paying this last tribute of respect to the name of one, who, though but yet little known in our society, was known only to be esteemed.

The age of the Deceased is stated to have been 47 only, though his appearance when living indicated a more advanced period of life. The disease of which he died, was ascertained by dissection after death to have been of long standing, and not connected with the effects produced by the climate of this country, it being founded on a general ulceration of some of the interior parts of the body, the fatal consequences of which no medical skill could obviate.

Of Sir Henry Blosset's professional character we know but little:—but it cannot fail to be highly estimated when we state that short as the time is since he first landed in India, (scarcely two months,) he had in that brief period impressed all the professional Gentlemen in the Court with the most favourable opinion of his abilities as a Lawyer, and his highly eminent character as a firm and impartial Judge.

In his private relations of life, we know still less of Sir Henry Blosset, than in his professional capacity; but we have learnt from a private source, an account of his sublime and impressive death, which of itself is sufficient pledge that his life was upright, just, and honourable.

A few hours only before his dissolution, having necessarily become acquainted with the dangerous nature of his case, he sent for his Medical Attendants, intimating his wish to speak a

few words to them in private. One of the Physicians, in attendance, soon after this, approached his bed-side. Sir Henry, who then lay with his eyes closed, took this Gentleman's hand, and telling him he was aware of his danger, desired earnestly to know to how many hours his earthly duration might probably extend. His Physician answered that painful as such a communication must necessarily be, if he earnestly desired to know, he should but ill discharge his duty if he withheld from him the true state of his case. He was then informed that the circulation having ceased at his extremities, and his pulse being no longer sensible, many hours could not transpire before his dissolution. He received this communication with that composure which bespoke his perfect preparation for the awful event; and after returning his thanks in the most impressive manner to his Medical Attendants and Friends, for the care and attention they had shewn during his illness, he poured out his soul in fervent prayer, expressing the content and resignation with which he should render up his spirit to God that gave it, and imploring the blessing of Heaven on the Hindoo world, trusting that the Almighty in his own good time would bring them to the knowledge of the true religion, and call them from darkness to light. After this last effort of piety, benignity, and love, which proved his end to be in charity with all mankind, he died in peace, leaving an example of manly fortitude and holy resignation, as sublime in its nature as it must be consoling and beneficial in its influence on those who may be struck by so noble an example, and strive so to live that so they may also die.

"Mark the perfect man, and behold the upright: for the end of that man is peace"—Prov. 37.37.

Relief of the Distressed Irish.

To the Editor of the Journal.

Sir,

The Committee for receiving Contributions for relieving the distressed Inhabitants of Ireland, having notified their resolution of closing the Subscription on the 31st instant (to-morrow) and having called upon "those benevolently disposed to contribute additional sums for the relief of the distressed objects of the Charity," I now sit down to write what it long has been my desire to do.

I attended the first effectual Meeting which took place on the occasion, in order to propose a plan of Subscription calculated to produce a considerable amount. Considering the extreme sufferings of the poor objects of charity, it was reasonable to conclude that most men would be willing to contribute on the occasion as much as they could give without being put to material inconveniences. Few men could suffer such inconveniences by parting with a month's income: most Europeans, especially the servants of Government, should, on such an occasion, be willing to contribute this proportional aid: wherefore I intended to propose, that every person present at the Meeting, should subscribe one month's income, and that the Committee should in the first place, request the Members of Government to contribute at this rate, and then make the same application to the Public.

After the Chairman made his excellent Address, a Subscription Book was produced, and handed round the Table. Several persons had written their Subscriptions before I reached the Table; and these Subscriptions in general were so much less than my desired rate, that I deemed it prudent to suppress the intended proposal, but determined to address you on the subject.

Different circumstances caused me to delay writing from day to day, until it was announced in one Newspaper, that Mr. John William Laing had contributed a month's allowance, which circumstance afforded me considerable gratification. Mr. Laing cannot be known without being esteemed: were this a proper occasion further to notice that Gentleman, I would mention particulars of his conduct which do honor to human nature. I was gratified, in observing my desired rate of Subscription adopted by this Gentleman, and at his standing foremost in so laudable

a cause. Expecting that further public notice would be taken of Mr. Laing's subscription, I anxiously read, but with continued disappointment, what was published regarding the subscriptions.

Now, Sir, having the excellent example of this worthy Gentleman before us, why is it not followed? Satisfied that Mr. Laing should be taken as a pattern, I hope the Members of the Committee will follow his example, and call on the Public to join them in such praiseworthy conduct. The Subscription already made, does great credit to the community; but on such an occasion we cannot do ourselves too much credit: too much assistance cannot be afforded to the sorely afflicted sufferers. By adopting what is proposed, the quantum of relief will be greatly increased; and, the greater part of Europeans certainly can spare one month's allowance without thereby suffering material inconvenience. To curtail a twelfth part of our monthly expenses during one year, in order essentially to benefit thousands of our fellow creatures, cannot, by Christians, be deemed too great a sacrifice: during one year to curtail a twelfth part of our Claret, Champaigne, &c. in order to furnish thousands of Human Beings with clothes, shelter and other necessaries, if not with the means of subsistence, certainly is not a great sacrifice for Christians to make. I depend on your urging the adoption of what is here proposed, although the measure will take a considerable sum of money from you: my additional contribution probably will exceed yours, and it will be given with pleasure.

The late English Papers mention, that an abundant Harvest was expected in Ireland: HEAVEN grant that expectation has been realised, and that not an individual in Ireland is now without a sufficient quantity of food! But I fear this desired state of things does not exist; and, should it exist, the greatest sum of money that can be produced by the proposed increased subscription, cannot prove more than sufficient to supply the poor Irish with clothing and other necessities.

Calcutta, Jan. 30, 1823.

Z. Y.

P. S.—I have just seen in this evening's INDIA GAZETTE, further notice of Mr. Laing: it being stated that Mr. Laing determined to contribute a month's allowance, we may conclude that the 600 Rupees lately sent by him, make, with the former sum, his monthly income. Is this correct? We should have additional information regarding this Gentleman's subscription. Why are not his Letters published?

NOTE OF THE EDITOR.

The only observation that we deem it necessary to make on the benevolent Letter of our Correspondent (for the motive that dictated it must have been good) is this,—If the Relief of the Suffering Irish were the only charitable object to which the Indian Community were expected to contribute within the course of the year, then, the payment of one-twelfth of their respective incomes would not be a large sacrifice. But we have every reason to believe that there are very many whose contribution already given for the Suffering Irish is not more than a twelfth part of the whole sum given by them to various charitable purposes throughout the year: and consequently, if this rate of contribution were adopted for the Irish, either other objects of charity nearer at hand must be passed by, or the whole income of every month in the year would be consumed.

There is perhaps no City in the world, where the demands on the benevolence of its inhabitants are so frequent and so large as in Calcutta. Bible Societies, Bethel Institutions, Widows and Orphans' Funds, Education Societies, Benevolent Institutions, Vestry Funds, Benefit Entertainments for the Distressed, Private Petitions for Relief, Debtors in the Jails, Pensioners on regular Lists, and Beggars at the Gate, all press daily on the attention of the inhabitants of Calcutta; and often with such importunity that the Charity which should be free from all constraint is often wrung from individuals who pay their tax to escape a greater inconvenience.

We have reason to know that the maxim of "being just before being generous" is perpetually neglected in India, and that large sums of money are often given to various Funds and Institutions, instead of being given to lawful and justly exacted Creditors.

We have also reason to know that there are some men in India whom Providence has endowed with hearts as generous as their fortunes are ample, who dispense more than half their incomes in Charity: And even generally speaking, there are few persons in easy circumstances who do not appropriate at least an eighth of their incomes to purposes of public utility and private relief.

The charge of backwardness to assist the distressed will not therefore apply to the Indian community generally; and although we cannot but join in the uncommon admiration bestowed on persons who distinguish themselves by making larger sacrifices than others to promote any one particular object which they may deem more important than another, we think it is unreasonable to expect that all men should follow such an example. Some men may think all they can spare in Charity should be given to Funds raised for promoting religious objects; others deem works of Art and monuments to distinguished persons of more consequence; a third party hold Education and the spread of general knowledge to be the highest object of their duty; and some again think that until the task of feeding the hungry and clothing the naked be fulfilled, nothing else should be undertaken.

The only way to make all these various dispositions subservient to the public good is to let each class and each individual follow his own inclination; when the object of all will be fulfilled. The Diamond Star, the Marble Statue, and the Equestrian Picture of Lord Hastings, if all are paid for by contributions from the community of India, will cost a sum that many would deem better applied, if given to diminish the amount of human misery, whether in Ireland or elsewhere:—but we would not on that account condemn those who gave one month's or even three month's salary for an object of splendid flattery, yet withheld their names altogether from a Subscription to relieve immediate want and suffering. If they think and feel that their choice is approved by Heaven and their own bosoms, they are right in following it; and in all the various modes of dispensing superfluous wealth, or even parting with a portion of our necessities to increase the store of others, we think that while each performs the task of pointing out what to him may appear the most useful or eligible mode, all may be left at perfect liberty to follow the dictates of their own conscience as to the choice they may make and the mode they may prefer in the exercise of a duty for which they are responsible to a higher power.

Shipping Departures.

CALCUTTA.

Date	Names of Vessels	Flags	Commanders	Destination
Feb. 1	Brilliant	British	Abdul Cander	Allepee
	2 Aurora	British	P. Earl	Bombay
	2 Marquis of Hastings	British	J. H. Carter	Madras

Stations of Vessels in the River.

CALCUTTA, FEBRUARY 2, 1823.

At Diamond Harbour.—H. C. S. COLDSTREAM,—VOLUNTEER, outward-bound, remains,—IRNO, (P. brig), on her way to Town,—JOHN MUNRO, passed up,—FRANKLIN, (F.), proceeded down.

Kedgeree.—LADY RAFFLES, and TRAVANCORE, outward-bound, remain.

New Anchorage.—H. C. Ships GENERAL HEWITT, THAMES, and MARCHIONESS OF KLY.

Sanger.—ROALIA, (P.), FARRO BARY, and PROVIDENCE, outward-bound, remain,—LARKIN, below Sanger, outward-bound, remains,—TIGER, gone to Sea.

PINANG.

Penang Gazette, January 8, 1823.—On Friday evening came into the harbour the Grab Ketch BOA FORTUNA, from Siam the 13th and Singapore the 28th ultmo.

Accounts received by the above vessel state, that the Siamese are erecting a Battery of 40 Guns at the entrance of the River, and that they are clearing away Picknum, the first Village at the entrance, in order to build a Citadel. Very great discontent prevailed from the Ship Owners and Inhabitants being obliged to find Boats to collect Stones for the Port. The Grab Brig also under Portuguese Colours, which hitherto exempted them from heavy duties, was obliged to make a present from 3 to 400 Dollars, besides paying double duties and measurement, and even then obliged to wait upwards of six weeks before any disposition was shewn to give her a cargo.

The Imans of Muscat's Ship, the ANTELOPE, and the Brig DANA TOY, with about 500 casks of Sugar in each, were lying at that Port, and expected to get out about the end of February.

We have much pleasure in acquainting our readers that a Subscription for the aid of our distressed fellow creatures in Ireland, is set on foot at this Settlement under the benevolent auspices of the Hon'ble the Governor; and we are directed to state, that the Subscription Paper is now lying at the Library, and that the Sub-Treasurer of Government has been authorized to receive such sums as may be subscribed, which will hereafter be remitted to the Calcutta Committee by the Hon'ble the Governor.

JAN. 11, 1823.—The following Addresses from the Chinese Inhabitants, in the Chinese Language, were presented to the Hon. J. J. ERSKINE, Esq. at the moment of his departure from this Island, which having been translated by the Rev. Dr. MORRISON, in China, have been forwarded from thence by a recent arrival, and kindly handed to us for publication:—

ADDRESS TO MR. ERSKINE, ON HIS LEAVING PINANG TO RETURN TO ENGLAND.

"WORSHIPFUL CONGRATULATION, AND WISHES FOR LONG LIFE AND HAPPINESS."

Erskine, the Second King of Pinang, has been pure and just, enlightened and diligent, of strict integrity, and kind and gracious.

Ever since the day he alighted from his Carriage in this place, the Weal and the Woes of the people have been his anxious care. He has honored and rewarded the good, and has sternly rooted up the Tares. Intelligent in his decisions, none dared to act fraudulently. Although Scribes and Lectores were so disposed, they did not dare to play tricks. Hence in the public manness there was peaceful harmony, and in the acts of Government there was an awe inspiring decorum. Every man willingly submitted. During more than ten years that he held Office the people's public morals were daily improved and reformed.

In years of scarcity plans were taken to reduce the price of Grain and the poor Man in every case had one on whom to rely for a livelihood. His benevolent heart and benevolent rule entered deeply into men's bones and marrow; hence his praises filled the high-ways, and songs of Joy extended to the Desert. The Merchants of remote parts looked fondly to the land of good fame, and all persons desired to enter our King's dominions, and ten thousands of people felt grateful as the pure little Infant that depends on its Father and Mother, and cannot bear to leave them a moment. Had he not placed his heart in the Belly of the poor Man how could he have induced all Mouths with one Voice to laud him as with one heart!

Now do we know that our King is determined to return home, and we have no scheme by which we can compel his stay. We can only present this Address to accompany him with our best feelings far off, thousands of miles. We desire that his life and his wealth may be unimpaired, and then will consolation be afforded to the longing minds of his Children. The People and they will call upon him hereafter not to cast off nor reject the men of this land.

With profound respect is this Address presented.

(Signed) BENG,

And 24 other persons, who call themselves the

March 10, 1822.

Children and people over whom he ruled.

FAREWELL ADDRESS FROM CERTAIN INHABITANTS OF PINANG, TO THE HON. MR. ERSKINE.

"MAY YOUR LIFE EXTEND TO TEN THOUSAND YEARS. MAY IT BE ENDLESS."

To the Magistrate Erskine, Second King of Pinang, this Paper is respectfully presented.

Your justice had manifested your intelligence, and your uncorrupted integrity displayed your dignity. Benevolence and clemency possessed your heart, and your strenuous exertions aimed only at good Government. During a period of more than ten years that you held Office, you viewed the people's hunger with the same concern as you would have felt your own hunger. You investigated our ploughing, and asked about our sowing. You managed Public Affairs with the same care as those of our own Family. In your judicial decision you felt for those who were to suffer punishment. You encouraged the good and chastised the bad. The lustre of your Rule equalled the united glories of the Sun and Moon. No Scribe nor Lector dared to insult the people, and the public morals were daily improved. The people felt your sway as the genial fructifying showers, your praises filled the high ways, and songs of joy extended to the desert. The Children all looked up to you as to a Mother, and the young Men honoured you as a Teacher. The Merchant from remote parts looked with fond desire to the land of good fame, and all wished to enter our King's Territory. Had not a benevolent Rule deeply impressed the hearts of Men, who would have uttered aspirations of inexpressible and unceasing admiration.

Now your departure is determined on and the Dragon Steed cannot longer be detained amongst us. Few are the days in which we shall enjoy your soothing care, deep are our feelings of attachment to you, but we can do nothing more than present this Address to convey our feelings accompanying you when far off thousands of miles. May they be illustrious; and should you again hold Office in this land it will be a great blessing to many thousands of poor People.

The Year Tin-Woo of the revolving Heaven: 8th Moon the Year of Hong-Kale [England] 1822.

Signed LEONG-ME KEAT,
TSANG-PAT-LIN,
LEONG TSAN-YUEN,
&c. &c. &c. &c.

The Recipients of kindness bow their heads to the ground.

Copy of Mr. Erskine's reply to the Chinese Addresses from Pinang, MY GOOD FRIENDS,

"I had no means of obtaining a translation of the Address received from you on leaving Pinang, until my arrival in this country; where it was done for me by my Friend Dr. MORRISON."

The spontaneous disinterested sentiments of the most intelligent and respectable Members of the Chinese Community on that Island—of personal regard towards me, has made an impression on my heart, which no time can efface—and I receive the expression of those good wishes with cordiality and satisfaction.

After a residence on that Island of seventeen years (a considerable portion of which time in situations requiring no ordinary degree of activity) it is impossible that my ardent wishes and prayers can ever be alienated from the prosperity and happiness of that Settlement.—If circumstances prevent our meeting again, I sincerely bid you—farewell.

Canton, October 29, 1822.

J. J. ERSKINE,

Vessels in the River.

Abstract of Shipping in the River Hoogly, on the 1st of February, 1823.

Description of Vessels.	Vessels	Tons.
Honorable Company's own Ship,	1	800
Honorable Company's Ships,	4	3911
Free Traders for Great Britain, including 1 for Rangoon,	11	6852
Country Ship for China,	1	357
Ships and Vessels employed in the Country Trade,	20	7520
Laid up for Sale or Freight,	13	6105
French Vessels,	7	2372
American Vessels,	2	737
Portuguese Vessels,	3	1310
Dutch Vessels,	2	840
Arabian Vessel,	1	500
Total,	65	29304
Diverses or Coasting Vessels,	9	1389
Free Traders in the River, on the 1st of Feb. 1822,	6	2952
Ditto ditto, on the 1st of Feb. 1823,	11	6852
Increase,	8	2170

—480—

Distressed Irish.

LAST PROCEEDINGS OF THE IRISH RELIEF COMMITTEE.

We have the pleasure of subjoining the last proceedings of the Irish Relief Committee:—

TOWN HALL, JANUARY 31, 1823.

PRESIDENT

THE HONORABLE SIR FRANCIS MACNAGHTEN, CHAIRMAN.

Captain W. KENNEDY,	L. A. DAVIDSON, Esq.
B. FERGUSON, Esq.	Captain W. COOTLEY.
R. W. POE, Esq.	W. H. MACNAGHTEN, Esq.
C. BLANEY, Esq.	R. McCLOUD, Esq.
E. BRIGHAMAN, Esq.	J. O'B. TANDY, Esq.
B. ROBERTS, Esq.	

The Committee publish for general information the following particulars of the accounts of the Subscription, viz.

Amount of lists published on the 20th ultimo, as per Proceedings of that day,	Sa. Rs. As. Ps.
Ditto ditto to the 29th instant inclusive, subsequently published,	177,193 14 3
Ditto Subscriptions received, but not yet published,	12,345 14 3
	294 0 0

Grand Total amount Bengal Contributions, Sa. Rs. 189,533 12 6

Appropriations.

Oct. 25.—Remittance per ship ADRIAN and private ship Asia,	Sa. Rs. As. Ps.
5,000 or 69,440 0 0	
Nov. 20.—Ditto per H. C. ship Asia,	5,000 or 49,800 0 0
Nov. 29.—Ditto per ditto Asia,	1,000 or 9,900 0 0
Dec. 16.—Ditto per DORSETSHIRE,	1,974 5 or 20,374 4 2
	1,250 or 12,800 0 0
Dec. 20.—Ditto per BENGAL MERCHANT, &c. { 50 or 500 0 0	
	20 or 200 0 0
Jan. 22.—Ditto per WINCHESTER, &c.	1,000 or 9,920 0 0
Jan. 27.—Ditto per RAVES,	1,000 or 9,920 0 0
Total, £18,204 5s. or Sa. Rs. 182,914 4 2	

Amount charge on account of Postage, collecting Subscriptions, &c. as per bill,	Sa. Rs. As. Ps.
	138 8 0
Ditto, difference of Batta and Subscriptions, twice published in the lists, less by deaths, &c. as per detail,	937 6 8
Ditto, Subscriptions unrealized, as per ditto,	5,670 12 0

Deficit due Treasurer for advances for the purchase of Bills,	Sa. Rs. As. Ps.
	1,02,680 0 0
	2,740 11 11
Total Sa. Rs. 189,533 12 6	

Memorandum.

Contributed by the Natives of India,	Sa. Rs. As. Ps.
Ditto by Europeans and other classes,	31,875 15 9

Total realised, Sa. Rs. 189,533 12 6

B. ROBERTS, Treasurer.

RESOLUTIONS.

Resolved, that as the non-realization of any of the Subscriptions must have arisen from inadvertence on the part of individuals in not sending orders for their payment, Subscribers be requested to pay in their respective outstanding contributions to the Treasurer with their earliest convenience, in order that the amount be remitted by the Ships of the season, and a supplementary account published of it and such additional sums as may be received hereafter.

Resolved, that the Committee cannot close their proceedings without requesting their Chairman to take a suitable opportunity of conveying thro' some of the respectable inhabitants, their warm acknowledgements in general to the Native contributors to the Fund, and of assuring them that it will be the pleasing duty of the Committee to bring to the notice of their countrymen in Europe the generous proof thus afforded of the sincere sympathy of our Indian fellow subjects in the extreme sufferings of the inhabitants of so large a portion of the British Empire, in the munificence with which they have come forward in a spirit of true Charity, to afford efficient aid to the distressed Irish.

Resolved, that the Committee feel it a duty they owe to their distressed countrymen, as well as to the cause of humanity, to record their admiration of the unceasing interest, warm zeal, and indefatigable ex-

ertions, displayed by their Chairman, the Hon'ble Sir Francis Macnaghten, in his personal endeavours for the success of the Subscription, more particularly during a period of unusual anxiety while individually performing the important functions of the Supreme Court of Judicature of Bengal.

Resolved, that the Committee have pleasure in publicly acknowledging the meritorious conduct of the several Editors of the Calcutta Papers, in humanely devoting their time and pages for so long a period to the charitable objects of the Subscription. To the active zeal and ability of the Editor of the INDIA GAZETTE, the Committee feel more particularly indebted; and to the Printer (also a Proprietor) of that establishment, their thanks are due for the spirited manner in which he undertook the publication of several hundred copies of the report of their proceedings, with an alphabetical list, free of the usual expence of labor and contingencies.

Resolved, that we feel ourselves bound in justice to acknowledge the great benefits which this charity has derived from the conduct of our Treasurer, Brograve Roberts, Esq.; that we beg of him to accept of our warmest thanks, not only for his general exertions in the cause, but for his indefatigable exertions in realizing the Subscriptions, and his liberality in advancing money from his own Funds, by which we have been enabled to make remittances at periods much earlier than they could otherwise have been made.

TO THE COMMITTEE, &c.

GENTLEMEN,

We are certainly under very great obligations to the Native Subscribers.

Even those of our own countrymen (if any there be) who have not felt compassion upon this most calamitous occasion, must admire the benevolence and humanity by which our native fellow subjects have acted. They have indeed evinced the true spirit of philanthropy, and I heartily wish they may enjoy all the delight which naturally results from having contributed towards a relief of such afflicting distresses. I trust their gratification will be great as their charity has been disinterested. It ought to be remembered, (and I make the observation to their honor,) that they are not connected by any of those ties which bind us in sentiment and affection to the unhappy sufferers.

I should gladly comply with your desire and convey to them our sense of the obligation which we cannot but entertain. I hope, however, you will agree with me in thinking that this cannot be so well accomplished as it will be by publishing your Resolution.

I must thank you before I conclude for your kind notice of me, I cannot deny my small merit, because I have shared in your feelings and participated in your wishes throughout.

I truly remain, Gentlemen, your most faithful and obliged servant,
Friday, Jan. 31, 1823.

F. MACNAGHTEN, Chairman.

Memo.—A list of the unrealized Subscriptions will be published in the course of a few days, together with the final adjustment of the accounts.

MARRIAGES.

On the 1st instant, at the Old Roman Catholic Church, by the Reverend FERMANDEL DE SANTA THEREZA, Mr. JAMES BRIDGES, & Mrs. THEREZA FERRAO.

On the 31st ultimo, at St. John's Cathedral, by the Reverend T. THOMAS, Lieutenant JOHN FASHAW, 20th Regiment of Native Infantry, to Miss LOUISA TWENTYMAN.

BIRTHS.

On the 3d instant, Mrs. F. W. HOWE, of a Daughter.

On the 2d instant, Mrs. P. GOMES, of a Son.

At Howrah, on the 1st instant, Mrs. JAMES ROSS, of a Daughter.

In the Calcutta General Hospital, on the 1st instant, the Lady of Mr. Apothecary T. FORTN, of the Honorable Company's Warrant Medical Staff, of a Son and Heir.

Deaths.

In the Calcutta General Hospital, on the 31st ultimo, Mr. CLEMENT RAINBERRY, late a Constable and formerly Drill Serjeant to the Cadet Institution at Barrackpore.

At Hinglajhat, fifty miles South of Nagpore, on his march from Secunderabad, on the 20th ultimo, Lieutenant Colonel LAMERLAW, Superintendent of the Trigonometrical Survey.

Errata.

In the JOURNAL of yesterday, in the letter signed "CIVIS," page 458, column 1, line 14, from the bottom, for "all teachers," read "the teachers;" column 2, line 5, from the top, for "tribe," read "tribe;" line 10, for "though the understand all mysteries," read "though he understand all mysteries."